



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C  
8025  
25

C 8025.25

HARVARD COLLEGE  
LIBRARY



*Bought from the Fund for*  
CURRENT MODERN POETRY  
*given by*  
MORRIS GRAY  
CLASS OF 1877

















1

2

3

4

5

6

A  
**TREATISE**  
ON THE  
**FAITH**  
OF THE  
**FREEWILL BAPTISTS;**  
WITH AN  
**APPENDIX,**  
CONTAINING A SUMMARY OF THEIR USAGES IN  
**CHURCH GOVERNMENT,**

Written under the directions of their General Conference,

---

C DOVER:  
PUBLISHED BY DAVID MARKS,  
For the Freewill Baptist Connexion.  
.....  
1834.

4.25.48  
28025.25

HARVARD COLLEGE LIBRARY

1863, April 20.

10

Gray Fund.

Entered according to Act of Congress, in the year 1834,  
By David Marks, in the Clerk's Office of the District  
Court of New Hampshire.

## ADVERTISEMENT.

---

Repeated requests having been made for the publication of our views on Scripture doctrine, the subject was taken up by the General Conference in 1832, and, after carefully considering the pressing calls for such a work, and offering prayer to God for direction, the following conclusion was made.

“Agreed, that the exigency of the times renders it necessary that we publish a Treatise, embracing all the leading points of the doctrine and practice of the Freewill Baptists, giving our scriptural reasons therefor; also, our reasons for taking the Holy Scriptures as our only rule of faith and practice.”

A committee was then appointed to write a Treatise, and directions were given that the Publishing Committee examine the work when written, and present it to the next General Conference, with their report on the same. Accordingly a draft was made

and presented, though not sufficiently prepared for the press. Whereupon, the following measure was taken:

"Agreed, 1. That this Conference, having heard the Treatise read several times, and having carefully considered it, approve of the sentiments therein contained, in connexion with certain amendments, and that we now commit the Treatise and the amendments to the Publishing Committee and Book Agent, with instructions to revise and abridge the same, as they may think proper, without changing the sentiments. 2. That a committee of five be raised, whose duty it shall be, when notified by the Publishing Committee, to sit with them and examine the work, give it another revision, if necessary, and certify that the sentiments contained in the Treatise and amendments have been retained by the Publishing Committee. 3. That Elders John Buzzell, Henry Hobbs, Enoch Place, Joseph White, and Hosea Quinby be the above committee."

This certifies, that we have attended to the duty assigned us by the General Conference in revising the following work. We regret that our ability and circumstances have not permitted us to bestow upon it the labour that the importance of the subject demands. A more critical revision would increase its value; but as we are unable to bestow further attention to it we submit it for publication; earnestly praying that our heavenly Father will be pleased to make it a blessing to our churches, and to thousands who are inquiring after truth.

SAMUEL B. DYER,	} <i>Publishing Committee, chosen by the Gen. Conference in 1833. Book Agent.</i>
ARTHUR CAVERNO,*	
SILAS CURTIS,	
WM. BURR,	
DANIEL P. CILLEY,	
DAVID MARKS,	

Dover, N. H. April 23, 1834.

This certifies, that we have examined the following Treatise, as revised by the Publishing Committee, carefully compared it with the original manuscript, and given it what further revision our ability and circumstances would admit. The sentiments, read and approved by the General Conference, have been, in our opinion, scrupulously retained in the revision.

JOHN BUZZELL,	} <i>Committee chosen by Gen. Conference to examine the revised MS. of the following work.</i>
HENRY HOBBS,	
ENOCH PLACE,	
JOSEPH WHITE,	
HOSEA QUINBY,	

Dover, N. H. April 23, 1834.

\* Since the above Committee was chosen, brother SAMUEL REEDE has deceased, and Elder A. CAVERNO has been elected to fill the vacancy. See the Minutes of the 7th General Conference--page 14.





## INTRODUCTION.

---

1. RISE OF THE FREEWILL BAPTISTS. In the year 1770, BENJAMIN RANDAL, who, under God, was the founder of the Freewill Baptist denomination, was converted through the instrumentality of George Whitefield. In 1776, he was baptized by Elder Wm. Hooper, of Madbury, and united with the Baptist denomination. At this time divisions respecting doctrine were little known among the Baptists in New England. Randal, however, held to general sentiments; nor was he at first aware that he differed from his brethren, as discussions upon this subject were not then frequent. He felt a serious conviction of duty to come forward as a preacher of the gospel, and soon after commenced his public labours. Shortly after this, a difference of sentiment was per-



**Scriptures.** Accordingly, he wrote thirteen articles and a covenant, which the members of the church all signed. These articles, however, were afterwards laid aside. The church held a conference once a month, which was called a *monthly meeting*. As their number increased, it was soon found impracticable for all to meet at one place, and other monthly meetings were established. They also held a general meeting once in three months, which was called a *quarterly meeting*. The vine shortly extended to other towns and states, and other quarterly meetings were held. At length, yearly meetings were organized by a delegation from the quarterly meetings: and in 1827 the General Conference was instituted by a delegation from the several yearly meetings. In this Conference, eight yearly meetings are associated. There are now in connexion, 48 quarterly meetings,\* comprising 661 churches, 401

---

\* The Bethel and Shiloh Conferences in North Carolina are here reckoned as quarterly meetings, though they hold their sessions annually.



•

•

•

•

•

"All Scripture is given by inspiration of God—; that the man of God may be perfect,

---

reputed authors, and extending to the present day. No Scripture, purporting to be the New Testament, and to have been written at any other time, has been quoted or referred to by any writer. Therefore, the evidence is clear, that the books of the New Testament were written neither anterior nor posterior to the time they pretend to have been written.

2. *The books of the New Testament were written by the authors whose names they bear.* They cannot be the production of one man, as they are so different in style and give relations of the same facts with such slight variations, (not contradictions,) as might be expected from different beholders, giving their relation separately, at different times, and under various circumstances. The cotemporaries of the apostles, whose writings are now extant, and the early writers both Christian and infidel, ascribe these Scriptures to the authors whose names they bear.—If they are not authentic, some others of the same age, and existing under similar circumstances, must have been their authors. But it is much less credible that any other persons wrote the Scriptures, than those who are reputed to have written them; and even if they had, the impossi-

thoroughly furnished unto all good works.<sup>11</sup> Consequently, the Scriptures have the high-

---

tion would have been exposed, and those to whom they were sent would have rejected them, especially as their reception was the source of great trouble.

3. *Those authors were virtuous men and gave a true account.* Had they been vicious men, they could not, at this corrupt age, have conceived of so high a standard of morality; and, even if they could, it is incredible to suppose that they would have intruded upon their own criminal indulgences, by publishing it to the world. A wicked man would not be likely to publish a lie, which he could not expect to advance his interest, ease, or reputation. But instead of having the prospect of this, those who came out so much at variance with the prevailing customs of the times, as did the authors of the Scriptures, exposed themselves to infamy and suffering. The Scriptures are not the production of designing priests, or aspiring politicians, as they are in direct opposition to the interests of such men. Then, of necessity, their authors must have been honest men. If they were honest, they would relate only what they knew to be the truth. Another argument in favour of their sincerity, is, that they frankly relate their own faults and errors, and

est authority over man, so far as they reveal the will of God concerning his duty, and should be known, believed, and obeyed,

do not conceal from the world an honest avowal of the crosses, difficulties, and troubles, connected with embracing their new religion.

4. *Those writers had the means of knowing the truth of what they related, so that they could not be mistaken.* Take one circumstance for an example. Their Master raised a dead man, Lazarus. Had he designed to impose upon their credulity, he could not in that case; for this man was raised after he had been dead four days: he lived some time afterwards, and was seen by enemies as well as friends. Another relation which they gave, was, that their Leader at one time fed five thousand men, and at another seven thousand, besides all the women and children present, with a very small portion of food; and that, after they had all satisfied their hunger, more food was taken up in fragments than there was at first. This case offered no opportunity for deception, there being so many, both foes and friends, who ate.

Then we have a moral certainty, proved by arguments but little short of mathematical demonstration, that the Scriptures are authentic, genuine, and a divine revelation,



without addition, deduction, or alteration. If they are able to make one wise unto salvation, perfect, and thoroughly furnished unto all good works, they reveal the will of God sufficiently to direct us in all important duties, and should be held by every Christian as his only infallible rule of faith and practice. Randal, on giving the Scriptures a critical examination, became convinced that erroneous constructions had been put upon certain portions of them by the different denominations. Hence, he and his associates, from a sense of duty, took a stand by themselves, and publicly advocated their doctrine. As other denominations receive the Scriptures as the foundation of *their* belief, it is asked, 'Does the Bible contain different systems of doctrine? If not, where is the line of distinction between the Free-will Baptists and others?' Answer. The Bible contains one, and only one, system of doctrine; and this, if rightly understood, is perfectly harmonious. The line of distinction is not in the Bible, but in the different *constructions* put upon it by men.

### 3. REASONS FOR PUBLISHING THE FOLLOWING WORK.

1. As our Connexion has become so extensive that all cannot meet and confer together on doctrine as formerly, some are at a loss to know how the body understand certain portions of the Bible. Persons frequently join us who have not been educated in our sentiments, and who, in some respects, are still influenced by their former opinions. The consequence is, that, for want of proper information, some hold and teach sentiments differing from those of the body; whereas, the Bible requires us all to "speak the same thing."

2. Certain individuals, when called to account for not being sound in the faith, have taken occasion to evade, saying, "The Freewill Baptists have not published their doctrine; but they take the Scriptures as their only rule of faith and practice. These I take; and I have as good a right to my construction, as you have to yours; therefore you have no authority to call me to an account; but I might as well call you to order for differing from me, as you reprove me for differing from you."

3. In some instances, persons calling themselves Freewill Baptists have gone into places where we are little known, preached false doctrines, and prejudiced the public mind against us; so that, on visiting those places, our preachers, for want of a suitable publication on doctrine, have found it difficult to convince the people that they had been imposed upon. 4. Many persons, on a partial acquaintance, are favourably disposed toward us, and wish to know our sentiments in general, that they may be enabled to determine whether they can unite with us. It does not satisfy such inquirers, if we say, 'We believe the doctrine of the Bible; and if you believe that, we are in unison?' In return, they say, 'Universalists, Unitarians, &c. pretend that *they* hold to the doctrine of the Bible—Do you believe as they do?' We must answer, 'No. We believe that they construe certain portions of the Scriptures erroneously.' The inquirers still ask, 'And how do you construe them?' If this query, which is made by thousands, be answered, *something must be written.* 5. A suitable

Treatise, showing our faith, may be instrumental of gathering into our Connexion many independent societies, and many individuals, who believe as we do, but who, as yet, have little knowledge of our sentiments. It may also serve as an additional means of spreading the truth where our preachers have been able to labour but little. For these reasons, the Conference thought it necessary that we publish our understanding of the Scriptures.

It may be objected, that, by this publication, a stand is taken different from that at first maintained by the Freewill Baptists. We answer, it has ever been the labour of our brethren to proclaim our faith. A contrary course would be to *light a candle and place it under a bushel*. Our doctrine has been published, more or less, in every extempore sermon delivered by our preachers; also, in printed sermons, magazines, and other periodicals. In this publication, we only do in a *connected* form, what our fathers in the church have often done in *detached* and *various* forms. It is by no means designed

to form a new creed for our brethren; our creed was formed eighteen hundred years ago. But this Treatise is designed to show our views as a denomination. It may also lead to a better understanding of the Bible. We claim no power to bind the consciences of men, or to say that any man shall believe as we do. Still, it is not expected that any will be admitted to church fellowship, whose understanding of the Scriptures varies, essentially, from ours. Nor is it expected that any brother among us will labour to propagate sentiments contrary to the general views of the body. This would *make divisions* contrary to the law of Christ.

# TREATISE.

---

## CHAPTER I.

### *Being and Attributes of God.*

The Scriptures teach that there is only one true and living God, (a) who is a Spirit, (b) self-existent, (c)

---

(a) 1 Cor. 8:4. There is none other God but one. Jer. 10:10. But the Lord is the true God, he is the living God. 1 John 7:28. 2 Cor. 1:18. 1 John 5:20. Num. 13:19.

(b) John 4:24. God is a Spirit. 2 Cor. 3:17.

(c) Ex. 3:14. And God said unto Moses, I AM THAT I AM. Ps. 83:18. John 5:26. Ex. 6:3. Rev. 1:4. JEHOVAH signifies, "He that exists of himself."<sup>12</sup>



eternal, (*d*) immutable, (*e*) omnipresent, (*f*) omniscient, (*g*) omnipotent, (*h*) independent, (*i*) good, (*j*) wise, (*k*) ho-

---

(*d*) Ps. 90:2. From everlasting to everlasting, thou art God. Deut. 33:27. 1 Tim. 1:17. Rom. 1:20. Isa. 57:15. Jer. 10:10.

(*e*) Mal. 3:6. For I am the Lord, I change not. James 1:17. Num. 23:19.

(*f*) 1 Kings 8:27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee. Jer. 23:24. 2 Chron. 2:6. Acts 17:14. Isa. 57:15. Ps. 139:7—12.

(*g*) Acts 15:18. Known unto God are all his works from the beginning of the world. 1 Tim. 1:17. Ps. 94:9, 10. 1 Chron. 28:9. Job 42:2. Acts 1:24. 1 John 3:26.

(*h*) Rev. 19:6. The Lord God omnipotent reigneth. Matt. 19:26. Mark 10:27. 14:36. Luke 18:27. Job 42:2. Ps. 135:6.

(*i*) Eph. 4:6. One God and Father of all, who is above all, and through all, and in you all. Isa. 40:13—15. Rom. 11:33—36. Job 9:12. 41:11. Dan. 4:35.

(*j*) Ps. 119:68. Thou art good, and doest good. Ps. 25:8. 86:5. 100:5. Ex. 9:27.

(*k*) Rom. 16:27. To God only wise, be glory

ly,(*l*) just,(*m*) and merciful;(n) the Creator,(*o*) Preserver,(*p*) and Governor,(*q*) of the universe; the Re-

---

through Jesus Christ forever. Amen. 1 Tim. 1:17. Jude 25. Dan. 2:20.

(*l*) Lev. 19:2. I the Lord your God am holy. Lev. 21:8. 11:44, 45. Job 6:10. Ps. 71:22. Isa. 1:4. 43:3.

(*m*) Ps. 119:137. Righteous art thou, O Lord, and upright are thy judgments. Deut. 32:4. Just and right is he. Ps. 92:15. Zeph. 3:5.

(*n*) Eph. 2:4, 5. God, who is rich in mercy. Ps. 100:5. 103:8. Ex. 34:6. Neh. 9:17.

(*o*) Gen. 1:1. In the beginning God created the heaven and the earth. Gen. 2:5, 7. Col. 1:16. Heb. 11:3. Ps. 33:6, 9. Ex. 20:11.

(*p*) Neh. 9:6. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all. Heb. 1:3. Col. 1:17. Job 7:20.

(*q*) Ps. 47:7. God is the King of all the earth. 2 Chron. 20:6. Ps. 95:3.



deemer, *(r)* Saviour, *(s)* Sanctifier, *(t)* and Judge *(u)* of men; and the only proper object of Divine worship. *(v)*

*(r)* Isa. 47:4. As for our Redeemer, the Lord of Hosts is his name. Isa. 41:14. 59:20. Prov. 23:11. Ps. 78:35. Jer. 50:34.

*(s)* Isa. 45:21. There is no God else besides me; a just God, and a Saviour; there is none besides me. Isa. 43:3, 11. 45:15, 21. 49:26. 60:16. Hos. 13:4. John 4:42.

*(t)* Ex. 31:13. I am the LORD that doth sanctify you. 1 Thess. 5:23. Ezra 37:28. Heb. 13:12. Jude 1.

*(u)* Heb. 12:22, 23. Ye are come—to God the Judge of all. Gen. 18:25. Ps. 50:6. 2 Tim. 4:8.

*(v)* Ex. 34:14. Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God. Mat. 4:10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Ex. 34:14. Rev. 19:10. 22:8, 9.

REMARKS. On surveying the world and its appendages, the proof of God's existence is strongly exhibited. The order of the planetary hosts, and the system of organized matter, assuming forms adapted to certain ends, manifestly show that there must be a *contriver*. This contriver must, of necessity, be self-

The mode of his existence, however, is a subject far above the understanding of man. (*w*) Finite beings cannot comprehend him. (*x*) There is nothing in the universe that can justly represent him, for there

---

existent; and, consequently, eternal.\* He is Almighty, or he could not produce and sustain the universe; and All-wise, or he could not have introduced a system of such harmony and beauty. This kind of reasoning, which some have termed proving the existence of God from the light of nature, is acknowledged by revelation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 20. Hence those who have not the Bible nor the preached gospel are inexcusable if they do not believe and worship God.

(*w*) Job 11:7. Canst thou by searching find out God? Isa. 40:28.

(*x*) Isa. 40:25. To whom then will ye liken me? Rom. 11:33.

is none like him.(y) Such is the character of God! He is the fountain of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligences.(z)

---

(y) Ex. 9:14. There is none like me in all the earth. Ex. 3:14. 1 Chron. 17:20.

(z) Ps. 19:1, 2. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. Ps. 150:6. Let every thing that hath breath praise the LORD. Ps. 145:10. All thy works shall praise thee.

## CHAPTER II.

### *Creation, Primitive State of Man, and his Fall.*

---

#### SECTION I.—CREATION.

1. *Of the world.* God created the world and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.(a)

2. *Of the angels.* The angels were created by God(b) to glorify

---

(a) Rev. 4:11. Thou hast created all things, and for thy pleasure they are, and were created. Isa. 4:27. I have created him for my glory. 1 Tim. 6: 17. The living God, who giveth us richly all things to enjoy.

(b) Col. 1:16. For by him were all things created that are in heaven, and that are in earth, visible and invisible.

him,(c) and obey his commandments.(d) Those who have kept their first estate,\* he employs in ministering blessings to the heirs of salvation,(e) and in executing his judgments upon the world.(f)

3. *Of man.* God created man, consisting of a corporeal body and a

---

(c) Rev. 7:11. And all the angels stood round about,—and fell before the throne on their faces and worshipped God.

(d) Ps. 103:20. Bless the Lord, ye his angels,—that do his commandments.

(e) Heb. 1:14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. Dan. 6:22.

(f) 2 Sam. 24:16. The angel stretched out his hand upon Jerusalem to destroy it. Rev. 16:1.

\* Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

thinking, rational soul.(g) He was made in the similitude of God to glorify his Maker.(h)

SECTION II.—PRIMITIVE STATE OF MAN AND HIS FALL.

Our first parents, in their original state of probation, were perfectly righteous: they naturally preferred and desired to obey their Creator, and had no preference or desire to transgress his will,(a) till they were

(g) Gen. 2:7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Mat. 2:11.

(h) Gen. 1:27. So God created man in his own image; in the image of God created he him. 1 Cor. 11:7. Man—is the image and glory of God.

(a) Eccl. 7:29. God hath made man upright. Gen. 1:27. God created man in his own image. Eph. 4:24. Col. 3:10.

REMARKS. This image cannot be the body of man, as God has no definable configuration.



deceived, inclined, and influenced by the tempter, to disobey God's com-

with which it can be compared. But it can be traced, 1. *In his intellectual powers.* God is an intelligent, indivisible, immaterial, and self-directing existent, who possesses a will, judgment and memory. In these respects, the soul of man was made in the image of God. The soul is *intelligent*, or capable of receiving and imparting knowledge; *indivisible*, or not capable of being separated into parts; and *immaterial*, or not composed of matter. It is a self-directing existence, as it has the power of determining how to act when different motives are placed before it. It also has the power of originating motives. Hence man is a free, moral agent; and accountable to his Maker as such. He possesses a will, memory and judgment. God can exist independently of matter, so can the soul of man. Mat. 10:28. 25:46. 22:32. 2. *In his moral qualities.* His intellectual powers and his passions were duly tempered, so that they were free from every thing improper, low, base, mean, or sinful. This image consists in knowledge, righteousness, and true holiness. Eph. 4:24. Col. 3:10. From this, it may be inferred, that man in his primitive state was wise in his mind, holy in his heart, and *righteous* in his actions. Man, thus created, was

mands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state of trial, under which the posterity of Adam come into the world, is so far different from that of Adam, that they have not that righteousness and purity which Adam had by creation; are not naturally willing to obey God, but prefer to disobey him, and are naturally inclined to evil rather than good.(b) Hence, none, by

placed in a state of probation, under a law, which he was required to keep. Gen. 2:16, 17. As he was a free moral agent, he had ability to keep the law and live, or disobey and suffer its penalties.

(b) Ps. 51:5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Job 14:4. Who can bring a clean thing out of an unclean? not one. Job 15:14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? John 3:6. That which is



virtue of any natural goodness, can become the holy children of God : (c) but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto

---

born of the flesh is flesh ; and that which is born of the Spirit is spirit. Ps. 58:3. The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies. Gen. 8:21. For the imagination of man's heart is evil from his youth. Rom. 5:12—19. Wherefore, as by one man, sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners. Eccl. 7:20. Prov. 22:15. Isa. 48:8. Rom. 8:7. Gen. 6:5.

(c) John 6:44. No man can come unto me, except the Father, which hath sent me, draw him. 1 Cor. 2:14. The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him : neither can he know them. Jer. 17:9. The heart is deceitful above all things, and desperately wicked : who can know it ? Rom. 3:9—23. 8:8. John 15:5. Eph. 2:9. 2 Tim. 1:9.

holiness through the operation of the Spirit ;(d) both of which are freely provided for every descendant of Adam.(e)

---

## CHAPTER III.

### *Of Christ.*

---

#### SECTION I.

**The Son of God possesses all Divine perfections. As he and the Fa-**

---

(d) Rom. 5:18. As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. Col. 1:14. In whom we have redemption through his blood, even the forgiveness of sin. John 3:3. Except a man be born again, he cannot see the kingdom of God. Heb. 12:14. Without holiness, no man shall see the Lord. 2 Cor. 5:10. Titus 3:5.

(e) See atonement.

ther are one, he, in his Divine character, performed all the offices and works of God to his creatures, that have been the subjects of revelation to us. As man, he performed all the duties toward God that we are required to perform, the repentance of sin and from dead works excepted.

His Divine perfections are proved from his titles, his attributes, and his works.

1. *His titles.* The Bible ascribes to Christ the titles of Saviour, (a) Je-

---

(a) Isa. 45:21, 22. There is no God else besides me; a just God, and a Saviour: there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Hos. 13:4. I am the LORD thy God—and thou shalt know no God but me: for there is no Saviour besides me. Isa. 43:10, 11. Before me *there was no God formed*, neither shall there be *after me.* I, even I, am the LORD; and besides me

## Jehovah, (b) Lord of Hosts, (c) the

there is no Saviour. That there is no Saviour but Jehovah, is evident from the texts just quoted. From the following, it is equally evident that *Christ* is that Saviour, and of course possesses the highest Divine perfections: Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4:42. See also Acts 4:12. 5:31. Eph. 5:23. Phil. 3:20. 2 Tim. 1:10. Tit. 1:4. 2:13. 3:6. 2 Pet. 1:11.

(b) Isa. 40:3. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, [*Jehovah*,] make straight in the desert a highway for our God. Luke 1:76. And thou, child,—shalt go before the face of the Lord, to prepare his ways. Compare Ps. 68:17, 18, with Eph. 4:7, 8. Jer. 23:6, and 1 Cor. 1:30.—Isa. 42:8. See also Rev. 1:8. Compare Joel 2:32 with Rom. 10:3—13; also Ex. 6:3, and Gen. 17:1, with Ex. 3:2, 4. Isa. 63:9. Mal. 3:1, and Rom. 10:4—9. LORD, in the Old Testament, when it occurs in small *capitals*, signifies JEHOVAH. This is God's incommunicable name, and he has declared, (Isa. 48:8,) that he will not give his glory to another. Ps. 83:18. Whose name ALONE is JEHOVAH.

(c) Isa. 8:13, 14. Sanctify the Lord of hosts him-

## First and the Last, (d) God, (e) true

self; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel. This passage is applied to Christ, 1 Pet. 2:4—6. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,—Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone. See also Eph. 2:20—22. Mat. 21:42. Compare also Isa. 6:5, with John 12:41. Then said I, woe is me!—for mine eyes have seen the King, the Lord of hosts. These things said Esai-as, when he saw his [Christ's] glory, and spake of him. Ps. 24:7—10.

(d) Rev. 22:13. I am Alpha and Omega, the beginning and the end, the first and the last. Compare Rev. 1:8 with Isa. 44:6. I am the first, and the last; and besides me there is no God. Rev. 1:11. 21:6. 22:13.

(e) 1 Tim. 3:16. God was manifest in the flesh. Acts 20:28. Feed the church of God, which he hath purchased with his own blood. 1 John 3:16. Hereby perceive we the love of God, because he laid down his life for us. Jude 25. To the only wise God our Saviour, be glory and majesty, dominion and power. John 1:1. And the Word was God.

God,(f)great God,(g)God over all(h)  
Mighty God, and the everlasting  
Father.(i)

John 20:28, 29. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Heb. 1:8. But unto the Son, he saith, thy throne, O God, is forever and ever, &c. Col. 2:9. Tit. 2:10. Heb. 3:4.

(f) 1 John 5:20. We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Jer. 10:10, 11.

(g) Titus 2:13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. The Scriptures do not teach that the *Father* will appear to judge the world; but that this will be the work of Christ. See Rev. 22:12. 2 Thess. 1:7—10. 2 Tim. 4:1.

(h) Rom. 9:5. Of whom, as concerning the flesh, Christ came, who is over all, God blessed, forever. Amen.

(i) Isa. 9:6. His name shall be called,—The mighty God, The everlasting Father. The Scriptures teach that there is but one true God. Isa. 45:5. *I am the Lord*, and there is none else, there is no



## 2. *His attributes.* He is eternal, (j) unchangeable, (k) omnipresent, (l)

God besides me. And as they teach that Jesus Christ is truly God, the conclusion necessarily follows, that the Father and Son, though two in person, are but one being. Should this proposition appear difficult to any, they may solve it by reflecting that two persons of infinite perfections cannot exist separately and distinctly, so as to constitute two beings.

(j) Col. 1:17. And he is before all things. Mic. 5:2. Whose goings forth have been from of old from everlasting. Heb. 1:8. But unto the Son it saith, Thy throne, O God, is forever and ever. his throne is forever and ever, he himself must live forever and ever. See John 1:1. 8:58. Prov. 8:22-32. Heb. 1:12. 13:8. Rev. 1:8, 17, 18. 17:5, 24.

(k) Heb. 13:8. Jesus Christ, the same yesterday and to-day, and forever. Heb. 1:12. Thou art the same, and thy years shall not fail. 2 Tim. 2:19.

(l) John 3:13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. From this it is seen that Christ is at the same time on earth as in heaven: Matt. 28:20. Lo, I am with you always even unto the end of the world. For where two

omniscient,(*m*) omnipotent,(*n*) ho-  
ly,(*o*) and is entitled to Divine wor-  
ship.(*p*)

or three are gathered together in my name, there am I in the midst of them. See Eph. 1:23.

(*m*) Rev. 2:23. And all the churches shall know that I am he which searcheth the reins and hearts. *Hence he knows the hearts of all.* John 2:24, 25. But Jesus did not commit himself unto them, because he knew all men ; and needed not that any should testify of man : for he knew what was in man. John 16:30. We are sure that thou knowest all things. John 1:18. 10:15. 21:17. Acts 1:24.

(*n*) Col. 2:8, 10. Christ—is the head of all principality and power. Ps. 45:3. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. Compare this with verse 2 and Rev. 19:16. Matt. 28:18. All power is given unto me in heaven and in earth. 1 Cor. 1:24. 15:24, 25. John 10:18. 17:2. Eph. 1:21. Heb. 1:3. Christ declares that he is "Almighty." Rev. 1:8. 1 Cor. 4:5.

(*o*) Acts 3:14. But ye denied the Holy One and the Just. Mark 1:24. Luke 1:35. Heb. 7:26. Rev. 3:7.

(*p*) *The angels are required to worship him.* Heb. 1:6. Let all the angels of God worship him. *All*



### 3. *His works.* By Christ, the

---

*men are required to worship him.* John 5:23. That all men should honor the Son, even as they honor the Father. Phil. 2:10, 11. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. *He received worship from his followers and others.* Matt. 28:9. And they came and held him by the feet and worshipped him. Luke 24:52. And they worshipped him, and returned to Jerusalem with great joy. Matt. 2:2. 8:2. 9:18. 28:19. John 9:38. Rev. 1:5, 6. 5:9—14. 7:9, 10. 2 Pet. 3:18. Gal. 1:5. 1 Cor. 1:2. 2 Cor. 13:14. *Prayer was made to him.* Acts 7:59, 60. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. 1 Cor. 1:2. Acts 1:24.

NOTE. Since Jehovah requires all men to worship him, and makes it idolatry to worship any other being, it would surely be idolatry to worship Christ, if he did not possess the perfections of Jehovah. Yet Christ claimed Divine worship, and holy saints worshipped him.

world was created; (q) he pre-

(q) Heb. 1:8, 10. Unto the Son he saith—, 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. John 1:3, 10. All things were made by him; [Christ;] and without him was not any thing made that was made. The world was made by him. Col. 1:16. For by him were all things created that are in heaven and that are in earth. The fact, that God made the world *by* Jesus Christ, gives no reason for the conclusion that Christ is not the Creator of all things: for 'he and the Father are one,' and 'what things soever he [the Father] doeth, these also doeth the Son likewise.' John 5:19. See also Eph. 3:9. 1 Cor. 8:6. Heb. 3:3,4. And though God did the work *by* Jesus Christ, it was nevertheless *by himself*, as may be seen from Isa. 44:24. 45:12. I am the Lord (Jehovah) that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth *BY MYSELF*. I have made the earth, and created man upon it. I, even *my hands*, have stretched out the heavens, and all their hosts have I commanded. The work of creation being ascribed to Christ, the conclusion follows that his person is Divine, for, "He that built all things, is God." Heb. 3:4. Again, it is written, 2 Kings 19:15, O Lord God of Israel,—thou art the God, even *thou alone*,—thou hast made heaven and earth.

serves(*r*) and governs it ;(*s*) he has redeemed men,(*t*) and he will be their final Judge.(*u*)

(*r*) Heb. 1:3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power. Col. 1:17. And he is before all things, and by him all things consist. Matt. 28:18.

(*s*) Isa. 9:6. The government shall be upon his shoulder. If Christ were not God, if he did not possess infinite perfections, no mere delegated power could enable him to uphold, preserve, and govern all things. For the infinite *capacity* and *perfections* of God, are essential to the universal preservation and government, 1 Pet. 3:22. Col. 2:10. Eph. 1:21. 1 Cor. 15:24.

(*t*) Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins. Heb. 9:12. Having obtained eternal redemption for us. Isa. 54:5. For thy Maker is thine husband ; the LORD of hosts is his name ; and thy redeemer, the Holy One of Israel ; the God of the whole earth shall he be called. Gal. 3:13. Christ hath redeemed us from the curse of the law. Ps. 19:14. 78:35. Isa. 43:14. 44:6. 49:26. 60:16. Jer. 50:34. Gal. 4:4,5. 1 Pet. 1:18, 19. Tit. 2:14. Rev. 5:9.

(*u*) 2 Tim. 4:1. The Lord Jesus Christ—shall

## SECTION II.—THE INCARNATION OF CHRIST.

The Word, which in the beginning was with God, and which was God, by whom all things were made, con-

judge the quick and the dead at his appearing. Matt. 25:31—46. John 5:22. For the Father judgeth no man, but hath committed all judgment unto the Son. From other Scriptures, it appears that "God is judge himself." Ps. 50:6. 75:7. Heb. 12:23, and that the LORD (Jehovah) will judge the world. 1 Chron. 16:33. Ps. 82:8. 96:13. John 5:27. Acts 10:42. Rom. 2:16. Rev. 1:7.

NOTE. By comparing the Scriptures quoted, it is evident that the attributes and works of God are indiscriminately ascribed to Christ, consequently a unity exists between the Father and Son, which constitutes but one being. To this agreeth the testimony of John 1:1, 3, 14. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh and dwelt among us. And Christ saith, John 10:30, I and my Father are one.

descended to a state of humiliation in becoming united with human nature, or a body like ours, pollution and sin excepted.(a) In this state, as a subject of the law, he was liable to all the infirmities of our na-

---

(a) John 1:14. And the Word was made flesh and dwelt among us. 1 Tim. 3:16. God was manifest in the flesh. Phil. 2:6, 7, 8. Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 2:14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—For verily he took not on him the nature of angels: but he took on him the seed of Abraham. Gal. 4:4. God sent forth his Son, made of a woman, made under the law. Luke 2:52. And Jesus increased in wisdom and stature. 2 Cor. 8:9. Isa. 9:6. Heb. 10:5.



ture;(b) was tempted as we are;(c) but lived our example,(d) and rendered perfect obedience to the Divine requirements.(e) As Christ was made of the seed of David according to the flesh, he is called "*The Son of Man*;"(f)\* and as the Divine

---

(b) Matt. 8:17. Himself took our infirmities, and bare our sicknesses. Heb. 2:17. Wherefore in all things, it behooved him to be made like unto his brethren. Matt. 4:2. 21:18. 27:50. John 6:6. 19:28. 11:33, 35. Isa. 53:3. Matt. 8:24. Luke 22:44.

(c) Heb. 4:15. But was in all points tempted like as we are, yet without sin. Matt. 4:1—11.

(d) 1 Pet. 2:21. Because Christ also suffered for us, leaving an example, that ye should follow his steps. Rom. 15:5, 6.

(e) Isa. 42:21. He will magnify the law, and make it honorable. Matt. 5:17. 3:15. Gal. 4:4.

(f) Luke 19:10. For the Son of Man is come to seek and to save that which was lost.

\* Some have said that Christ is called "*The Son of man*" by way of eminence, he being the only person thus distinguished in the Scriptures.

existence is the fountain from which he proceeded, and was the only agency by which his body was begotten, (g) he is called the Son of God; (h) being the only begotten of the Father, (i) and the only incarnation of the Divine Being.

---

(g) John 16:27, 28. I came out from God. Matt. 1:18, 20.

(h) Luke 1:35. That holy thing which shall be born of thee, shall be called the Son of God.

(i) John 3:16. For God so loved the world, that he gave his only begotten Son. 1 John 4:9. John 1:18.

REMARKS. Some contend that Christ is inferior to the Father, and to prove this, they quote Mark 13:32. "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." If this passage signifies that the knowledge of Christ was limited, it plainly contradicts others already quoted, which prove that he is omniscient. But considering the word *know* to have the same meaning here that it has in 1 Cor. 2:2, "For I determined not to know

## CHAPTER IV.

*Holy Spirit.*

## 1. The Scriptures ascribe to the

---

any thing among you, save Jesus Christ, and him crucified," it involves no obscurity ; for it there has the causative sense, 'I determined not to *cause to know*, or *make known*,' &c. By examining the whole chapter, it appears that Christ gave a very circumstantial account of the *event itself*, and the facts attending and following it. Of course, he possessed a much greater amount of knowledge than was needful simply to understand the *time*, which, for important reasons, was not as yet to be announced. By the text, then, we are taught that neither Christ, nor the apostles, nor any man, will make known by prophecy, or in any other way, the *time* of this event ; and that it shall be made known only by the providences of God which accompany it.

Again, they urge his inferiority from John 5:19. The Son can do nothing of himself. But it should



## Holy Ghost the acts and attributes

---

be observed, that the controversy between Christ and the Jews, did not relate to his *power*, but to the *lawfulness* of his acts. The Jews charged him with two crimes—violating the Sabbath, and claiming equality with God. In reply, Christ said that he could do nothing of himself, except what the Father did; and that what things soever were done by the Father, were likewise performed by the Son. The meaning of the passage appears to be, that such is the unity between the Father and Son, that the latter cannot act without the former. Consequently, it is one of the strongest proofs of his Divinity. Some have ridiculed the idea that one class of Scriptures relates to the Divinity of Christ, and others only to his humanity. There is, however, no reason for this contempt; since this manner of speaking has ever been common with the best writers in every language. When it is said that a *man walks*, there is no allusion to an exercise of the mind; and when it is said *he thinks*, it is not supposed that a bodily exercise is intended. Perhaps one half that has ever been written or spoken of man, if he has two natures, matter and spirit, may be understood on precisely the same principle. *Why, then, should this mode of expression, w*

of an intelligent being. He is said

---

applied to the Divine Being, become a subject of ridicule?

Again, some have said that Christ cannot be the *true God*, because he is called *his Son*. But this conclusion cannot be fairly made on *their own* principle of his being *properly* the Son of God; since one nature begets the same nature, and every species begets the same species. It has been further said, "If, as a son of man is man, so the Son of God is God, it must follow, that, as a father and son are two men, so the Divine Father and his only begotten Son must be two beings, and of course two Gods." But any rational person may see that this reasoning is false, by considering, first, that the reason why a father and son are two beings, is, they are *finite* and *local*; and, secondly, the reason why the Divine Father and his only begotten Son are but one Being, is, their nature and attributes, being the same, are *infinite*, and consequently can neither be *local* nor *limited*; but what one knows the other knows, and the mind of one is the mind of the other.

to guide,(a) to know,(b) to move  
to give information,(d) to c  
mand,(e) to forbid,(f) to s

(a) John 16:13. Howbeit, when he, the Spi  
truth, is come, he will guide you into all truth.

(b) 1 Cor. 2:11. Even so the things of God k  
eth no man, but the Spirit of God.

(c) Gen. 1:2. And the Spirit of God moved  
the face of the waters. Acts 8:39. And when  
were come up out of the water, the Spirit o  
Lord caught away Philip, that the eunuch saw  
no more.

(d) Acts 21:11. And when he was come un  
he took Paul's girdle, and bound his own l  
and feet, and said, Thus saith the Holy Gho  
shall the Jews at Jerusalem bind the man  
Acts 10:19. While Peter thought on the vision  
Spirit said unto him, Behold, three men seek  
John 16:14, 15. John 14:26.

(e) Acts 13:2. The Holy Ghost said, separa  
Barnabas and Saul for the work whereunto I  
called them.

(f) Acts 16:6. Now when they had gone thro  
out Phrygia, and the region of Galatia, and  
forbidden of the Holy Ghost to preach the wo  
*Asia.*

forth, (g) to reprove, (h) and to be sinned against. (i)

2. The attributes of God are applied to the Holy Ghost; such as eternity, (j) omnipresence, (k) omnis-

(g) Acts 13:4. So they, being sent forth by the Holy Ghost, departed unto Selucia.

(h) John 16:8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Gen. 6:3.

(i) Matt. 12:32. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Isa. 63:10. Acts 7:51. Acts 5:3, 4, 9. Eph. 4:30. 1 Thess. 5:19. *Were the Holy Ghost only an attribute of God, this unpardonable sin could not be committed against him. For though man can sin against an individual, he cannot sin against one of his attributes, abstractly considered.*

(j) Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works.

(k) Ps. 139:7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

cience,(*l*) goodness,(*m*) and truth.(*n*)

3. The works of God are ascribed to the Holy Ghost; creation,(*o*) inspiration,(*p*) giving of life,(*q*) and sanctification.(*r*)

(*l*) 1 Cor. 2:10, 11. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.—Even so the things of God knoweth no man, but the Spirit of God.

(*m*) Neh. 9:20. Thou gavest also thy good Spirit to instruct them. Ps. 143:10.

(*n*) John 14:17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not.

(*o*) Job 26:13. By his Spirit he hath garnished the heavens. Job 33:4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. Ps. 104:30. Thou sendest forth thy Spirit, they are created.

(*p*) 2 Pet. 1:21. Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Acts 28:25.

(*q*) 1 Pet. 3:18. For Christ also hath once suffered for sins—that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *John* 6:23.

(*r*) 1 Cor. 6:11. But ye are sanctified, but ye are



4. The same acts, which in one part of the Bible are attributed to the Holy Ghost, are in other parts said to be performed by God.(s)

justified, in the name of the Lord Jesus, and by the Spirit of our God. Rom. 15:16.

GOD.

(s) Isa. 6:8, 9. I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

In several places Christ is called the only begotten Son of God. See also Dan. 2:20. Ps. 62:11. Isa. 48:16. Eph. 4:11. John 6:45. Isa. 48:17.

SPIRIT.

Acts 28:25, 26. Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing, ye shall see, and not perceive.

Matt. 1:18. Now the birth of Jesus Christ was on this wise; When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. See also Isa. 11:2. Rom. 15:13. Isa. 48:16. Acts 13:4. John 14:26. Rom. 8:14.

5. The apostles assert that the Holy Ghost is Lord and God.<sup>(t)</sup>

From the foregoing, the conclusion is, that the Holy Ghost is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one in essence with the Father. Then in essence these three, the Father, Son, and Holy Ghost, are one; though they are three in respect to their agency and relation to man. Hence the words found in 1 John 5:7 are true: "For there are three that bear record in heaven, the Father, the Word, and

---

(t) 2 Cor. 3:17. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. Acts 5:3, 4. Why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto *man* but unto God.

the Holy Ghost ; and these three are one.”

The truth of this doctrine is also proved from the fact, that the Father, Son, and Holy Ghost are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles, (*u*) which

(*u*) Matt. 28:19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

REMARKS. The term persons is used to express the threefold subsistence or distinction in the God-head, because distinct personal attributes and acts are ascribed to the Father, Son, and Holy Ghost, and because the three personal pronouns, *I*, *Thou*, and *He*, with some of their variations, are in Scripture applied to them. Jer. 17:10. Heb. 1:10. John 16:13. Gen. 1:26. Its meaning, however, when applied to the Father, Son, and Holy Ghost, is not the same in all respects, as when applied to men, yet



are acts of the highest religious worship.

---

no better term can be found to convey our ideas. The soul and body of man are distinct, though they are not separate in this life, so the persons in the Godhead are distinct, yet they are not separate.

But, says an objector, how can the Father, Son, and Holy Ghost, be at the same time *one* and *three*? I do not understand it; therefore I cannot believe this doctrine. But shall we not believe the existence of a thing, state, or relation, unless we can perfectly comprehend it? If not, we must disbelieve the existence of every thing both material and immaterial. How does the grass grow? How do we come into being, and live, see, hear, remember, &c? These are mysteries far above the comprehension of man, as well as the existence of Deity. There are thousands that cannot comprehend the laws of Newton; yet would it not be presumption in such, to say, that these laws are not true, because they do not understand them? Newton himself could understand the truth of his system. The same may be said in relation to the existence of God. It is wholly above the understanding of short-sighted man, but God can comprehend it, and has revealed the truth in his word. Though this doc-

## CHAPTER V.

*Atonement\* and Mediation of Christ.*

1. ATONEMENT. As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave his life a sacrifice for the sins of the world,(a) and thus made salvation

---

trine is above reason, it is not contrary to reason ; and it is wisdom in us, fallible creatures, wrapped in the darkness of the fall, to bow to the instructions of Heaven.

(a) 1 John 2:2. He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world. Isa. 53:5, 10, 11. But he was wounded for our transgressions, he was bruised for our

---

\* *Atonement* signifies an *expiation* for sin ; *redemption* signifies *deliverance* from sin.

possible for all men.(b) He di

iniquities: the chastisement of our peace was  
him; and with his stripes we are healed.  
pleased the Lord to bruise him; he hath  
to grief: when thou shalt make his soul an  
for sin, he shall see his seed, and the pleasure  
the Lord shall prosper in his hands.—By his  
ledge shall my righteous servant justify me  
he shall bear their iniquities. Rom. 4:2  
was delivered for our offences. Matt. 20:28.  
of Man came—to give his life a ransom for  
1 Pet. 3:18. For Christ also hath once suffered  
sins, the just for the unjust, that he might  
to God, being put to death in the flesh. John  
Behold the Lamb of God, which taketh away  
sin of the world! Heb. 9:26. Gal. 1:4. 1  
Eph. 5:25. Rom. 5:6, 8.

(b) Heb. 2:9. That he, by the grace of God  
taste death for every man. 1 Tim. 2:6. Who  
himself a ransom for all. Tit. 2:11. For the  
of God that bringeth salvation hath appeared  
men. Rev. 22:17. Whosoever will, let him  
the water of life freely. Isa. 45:22. Look up  
and be ye saved, all the ends of the earth.  
3:9. The Lord—is long suffering to us—  
willing that any should perish, but that all

, suffering the penalty of the law  
 our stead, to make known the  
 righteousness of God, that he might  
 be just in justifying sinners who be-  
 lieve in his Son.(c) Through the  
 redemption effected by Christ, sal-  
 vation is actually enjoyed in this  
 world, and will be enjoyed in the  
 next, by all who do not in this life  
 refuse obedience to the known re-

---

me to repentance. Acts 17:30. But now [God]  
 commandeth all men every where to repent. 2 Cor.  
 5:14, 15. Ps. 145:9. 1 Tim. 2:3, 4. 4:10. Isa. 55:1, 7.  
 1:86:15.

(c) Rom. 3:25, 26. Whom God hath set forth to  
 be a propitiation, through faith in his blood, to de-  
 monstrate his righteousness for the remission of sins that  
 are past, through the forbearance of God; To de-  
 monstrate—his righteousness: that he might be just, and  
 the justifier of him which believeth in Jesus. Rom.  
 2:13. 5:9, 18. Matt. 26:28. Eph. 1:7. Col. 1:14, 20.  
 1:13. 2:14, 22. Rev. 5:9.

quirements of God.(d) As for  
body, no provision was made :

(d) Rom. 5:18. Therefore, as by the of  
one, judgment came upon all men to co  
tion ; even so by the righteousness of one,  
gift came upon all men unto justification  
Rom. 8:1. There is, therefore, now no co  
tion to them which are in Christ Jesus, w  
not after the flesh, but after the Spirit. Ro  
For where no law is, there is no trans  
Luke 18:16. Suffer little children to come  
—for of such is the kingdom of God. Ro

REMARKS. From these Scriptures, the f  
conclusions appear evident: 1. That God  
tually given power to every man to obtai  
tion ; otherwise, Christ must have died fo  
intentionally, in vain. 2. The grace  
which God shows to all men, is sufficient  
obtaining salvation, and it will finally effect  
demption of all who do not mis-improve th  
which they receive. 3. Every sinner,  
*grace, can come to Christ, and partake of th*  
of life. Had any thing less than this been i  
our Lord would not have said, "*Let him th*  
*thirst come,*" since the wicked, who "*sper*  
*labor for that which satisfieth not,*" are t

redemption from the consequences of the fall, till the resurrection.(e) Then the bodies of the saints will be raised, and made like the body of

---

persons who thirst : (Isa. 55:1, 2:) but the regenerate having already come to Christ, have a well of *water in them*, and shall never thirst. John 4:14. Infants are free from personal condemnation, and those which die before they are capable of knowing good and evil, will be happy ; yet their happiness will not be the result of any goodness which they inherit from their parents, but of the reconciliation through the blood of Christ, by which they are renewed in righteousness and true holiness, after the image of God.

(e) Rom. 8:21-23. Because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Eph. 1:14.

Christ.(f) An atonement for  
was necessary.(g) For present

---

(f) Phil. 3:21. Who shall change our vile  
that it may be fashioned like unto his glorious  
1 Cor. 15:49, 52—54.

(g) Heb. 9:22. Without shedding of blood,  
remission. Eph. 1:7. In whom we have re-  
tion through his blood, the forgiveness of sins.  
5:19. For as by one man's disobedience man  
made sinners; so by the obedience of one  
many be made righteous. John 1:16. Matt.

REMARKS. Some have objected to the d  
of the atonement, saying, "Justice cannot be  
fied by the innocent suffering for the guilty  
this case, the criminal is cleared, and the in-  
punished unrighteously." Though this ob-  
may generally apply to the administration of  
laws, it cannot justly apply to the case und-  
sideration; because in this all the circum-  
are very different; and many of them are so  
yond our comprehension, that we cannot be  
ble judges. The principle of the innocent  
ing voluntarily in room of the guilty, is not, l-  
er, without an example. The common sym-  
of humanity require it to be exercised in u



future obedience can no more blot out past sins, than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of his law, it would follow that transgression might go on with impunity; government would be abrogated, and the obligation of subjection to God would be, in effect, cancelled.

2. MEDIATION OF CHRIST. Our Lord not only died for our sins, but he rose for our justification, (*h*) and as-

---

tered circumstances, and were the principle to be rejected, and rigid justice administered in all the associations of imperfect men, the miseries of the world would make life an insupportable burden.

(*h*) Rom. 4:25. Who was delivered for our offences, and was raised again for our justification. 1 Cor. 5:17.



cended to heaven, (i) where, as Mediator between God and man, he will make intercession for us till the final judgment. (j)

(i) Acts 1:11. This same Jesus, which is taken up from you into heaven. Eph. 4:8. Mark 16:19.

(j) Heb. 9:24. Christ is—entered—into heaven itself, now to appear in the presence of God for us. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus. Heb. 7:25. He ever liveth to make intercession for us. Rom. 8:34. Christ—is even at the right hand of God, who also maketh intercession for us. 1 Cor. 15:24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. Isa. 53:12.

REMARKS. Though the sinner's boasted pride may lead him to look upon his transgressions as mere trifles, and to think that he can approach God without an intercessor—and though he may not be well pleased that his rebellion should be stamped with eternal infamy, by the necessity of the atonement and the intercession; yet, when he is truly humbled under a sense of his guilt, he scarcely dares look up toward heaven; and in the bitterness of his soul, he inquires, "Who will plead for me?"

## CHAPTER VI.

*The Gospel Call.*

By virtue of the atonement, which is designed to counteract the effects of the fall, man is placed in a salvable state ; (a) the grace of God, (b)

---

(a) Matt. 18:11. For the Son of man is come to save that which was lost. John 17:4. I have finished the work which thou gavest me to do. Gal. 3:13. Christ hath redeemed us from the curse of the law. Rom. 5:18. By the righteousness of one, the free gift came upon all men unto justification of all. John 3:17. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. 1 Tim. 4:10.

(b) Titus 2:11. For the grace of God, that bringeth salvation, hath appeared to all men. Rom. 5:20. But where sin abounded, grace did much more abound. Rom. 5:15.

the influences of the Holy Spirit,(c) and the invitations of the gospel are given to all men,(d) and by these they receive power to repent and obey all the requirements of the gospel.(e) Hence it appears a perfect

(c) Joel 2:28. I will pour out my Spirit upon all flesh. John 16:8. And when he is come, he will reprove the world of sin. John 1:9. That was the true light, which lighteth every man that cometh into the world. Acts 2:17, 18. Job 32:8. Rev. 14:6.

(d) Prov. 8:4. Unto you, O men, I call; and my voice is to the sons of man. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth. Mark 16:15. Preach the gospel to every creature. Rom. 10:18. Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. Rev. 22:17. Whosoever will, let him take the water of life freely. Matt. 24:14. Col. 1:23. Isa. 55:1.

(e) Phil. 1:29. Unto you it is given on the behalf of Christ—to believe on him. 1 John 5:3. His commandments are not grievous. If man has not received power to obey the gospel, it follows that *the commandments* are grievous, and their author

inconsistency to suppose that God would provide salvation for a less number than he really loved. As his love extended to all mankind, if he provided salvation for one, he must necessarily for all, there being nothing in his nature, nor in man's nature, whereby this provision should be limited. (*f*) The facts being ad-

---

is unjust. Isa. 5:4. What could have been done more to my vineyard that I have not done in it? 1 Pet. 1:22. Ye have purified your souls in obeying the truth through the Spirit.

(*f*) Acts 10:34. God is no respecter of persons. Ezek. 18:25. Is not my way equal? 33:11. As I live, saith the Lord God, I have no pleasure in the death of the wicked;—turn ye, turn ye, from your evil way. 2 Pet. 3:9. The Lord—is not willing that any should perish, but that all should come to repentance. 1 Tim. 2:4. Who will have all men to be saved, and to come to the knowledge of the truth.

mitted that God loves all men, that Christ died for all men, that the Holy Ghost reproves all men, that the gospel invites all men, and that, by the virtue of these, all men have the ability to repent and believe, what other conclusion can be drawn than that the salvation of all is possible? I mean only to say, that salvation is *possible*, for though in its provision it is free and absolute, *(g)* yet in its application it is expressly conditional. *(h)* Salvation, then, being fre

---

*(g)* John 3:16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. 5:8. God commendeth his love to us, in that, while we were yet sinners, Christ died for us. 2 Cor. 5:14, 15.

*(h)* John 3:36. He that believeth on the Son shall have everlasting life; and he that believeth not the

provided, and man being capable,

---

shall not see life. Mark 16:16. John 8:24. Acts 13:39. 16:31.

REMARKS. From these and other Scriptures, it is clear that God never designed that the wicked should sin and die; but that in the plenitude of his mercy he has done all in his power, consistent with the moral government of the world, for the salvation of men. The sentiment that God is the author of sin, and has decreed the wickedness of men, is derogatory to his character. The doctrine of universal decrees, however, has been argued from the foreknowledge of God; and from this, many have inferred that the sinner cannot repent. But that such arguments are not conclusive, is evident from the following reflections. 1. God's decrees cannot be the result of his foreknowledge, since an *infinitely wise and good Being* can know of a future event without decreeing that it shall come to pass. 2. If an event is *certain*, because God *knows* that it *will come to pass*, and all things occur of *necessity*, and the free agency of man exists only in the imagination; it must follow, on the *same principle*, that God himself could not have *caused any event to come to pass differently from*



through grace, of obtaining it, if he perish whom can he blame but him-

---

what it has taken place. All the arguments which seem to prove that man is a subject of *necessity*, are equally applicable to the Divine Being, and have the same effect in relation to His agency. 3. The perfect knowledge of God, instead of being the result of his decrees, is necessarily the result of his being *infinite* in his existence. Man knows but little, because with him the past is forgotten, the future unknown, and he can exist in but one place at the same time. God knows all things, because he fills immensity, and because with him one day is as a thousand years, and a thousand years as one day. Consequently, foreknowledge, like *repentance* and *anger*, when applied to God, is a term adapted to *our* understanding, while strictly speaking with Him there is no foreknowledge, for he fills all time and eternity, and with Him all is present. 4. God has *power* to make a moral agent, leaving him perfectly free to act in either of two ways, without any circumstances that will compel his choice. And having made man thus, the circumstance of the Infinite Existence beholding the result of man's agency, could by no means destroy his *ability* to act *freely*. 5. While



self? The charge must fall upon him with aggravated weight, "*Thou hast destroyed thyself.*"

---

## CHAPTER VII.

### *Repentance.*

The repentance which the gospel requires is a deep conviction, a pen-

---

God knows a sinner *will* sin, and *finally* perish, he knows, at the same time, that he *can* repent and live; because he has given him power so to do. Thus, when he sent Jeremiah to the house of Judah, though he *knew* that they would not hear, he said, "*It may be that the house of Judah will hear.*" Jer. 36:3. 37:2. And though he knew that the Israelites would cause their children to pass through the fire unto Moloch, he said, "*Neither came it into my mind that they should do this abomination.*" Had he said, it came not into his mind that they would

itual sorrow, an open confession, a decided hatred, and an entire forsaking of all sin.(a) This repent-

---

(a) Rom. 3:20. By the law is the knowledge of sin. Rom. 7:9. When the commandment came, sin revived, and I died. 2 Cor. 7:10. For godly sorrow worketh repentance to salvation not to be repented of. Ps. 51:17. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. Joel 2:12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your hearts—and turn unto the Lord your God. Prov. 28:13. He that covereth his sins, shall not prosper: but who-so confesseth and forsaketh them shall have mercy. Ezek. 36:31. Then shall ye remember your own evil ways, and your doings that were not good, and

---

do it, the conclusion would follow, that he did not *know* of the event. But as he said, it came not into his mind that they *should* do this abomination, it follows that it was not *decreed*; for it is *certain*, that God could not have *decreed* an event that never entered into his mind.

ance God has enjoined on all men, and without it in this life the sinner must perish eternally.(b)

shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Ezek. 14:6. Thus saith the Lord God, Repent—and turn away your faces from all your abominations. Isa. 55:7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, who will abundantly pardon. Ezek. 18:30, 31. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you, all your transgressions. Ps. 38:18. Hos. 5:15. John 12:25.

(b) Acts 17:30. But now [God] commandeth all men every where to repent. Mark 6:12. They went out and preached that men should repent. Acts 2:38. 3:19. Luke 13:5. But except ye repent, ye shall all likewise perish. John 9:4. The night cometh when no man can work. 2 Thess. 1:7, 8, 9. The Lord Jesus shall be revealed from heaven,—in flaming fire, taking vengeance on them that know not God, and that obey not the gospel,—who shall be punished with everlasting destruction. Acts 24:20. Mat. 4:17. 11:20—22. 12:41. 21:31, 32.

# CHAPTER VIII.

## *Faith.*

faith is an assent of the mind  
to great and fundamental truths  
by revelation; (a) an act of the un-  
derstanding in giving credit to the  
truth through the influence of the  
Holy Spirit; (b) and a firm confi-

1:6. He that cometh to God must be-  
lieve, and that he is a rewarder of them  
that diligently seek him. John 5:46, 47. For had  
Moses, ye would have believed me: for  
I came in the name of my Father, and ye believe  
not me. But if ye believe not his writings,  
how shall ye believe my words? Heb. 11:1. Faith  
is the substance of things hoped for, the evidence  
of things not seen. John 16:27, 30. Ps. 119:66.

10:10. With the heart man believeth

of the  
(c) 2  
God, so  
the fear  
21. He  
through un-  
glory to God  
had promised  
232 1 Tim.  
(c) James  
God, being  
1 Tim. 1:5.  
(c) Phil. 1:29  
of Christ,—to  
Eph. 2:8

dence and trust in the living God.(c) The fruit of faith is obedience to the gospel.(d) The power to believe is the gift of God ;(e) but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner cannot be

---

given, by the Spirit, the word of wisdom ;—to another, *faith*, by the same Spirit. Gal. 5:22. But the fruit of the Spirit is love—*faith*. Rom. 10:17.

(c) 2 Chron. 20:20. Believe in the Lord your God, so shall ye be established. Prov. 14:26. In the fear of the Lord is strong confidence. Rom. 4:20, 21. He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God : Being fully persuaded that what he had promised he was able also to perform. Eph. 3:12. 1 Tim. 4:10.

(d) James 2:17. Faith, if it hath not works, is dead, being alone. James 2:20—24, 26. Gal. 5:6. 1 Tim. 1:5.

(e) Phil. 1:29. Unto you it is given in the behalf of Christ,—to believe on him. Acts 14:27. 2 Pet. 1:1. Eph. 2:8.

regenerated, nor obtain salvation. All men are required to believe, those who yield obedience to the ligation become the children of God by faith.(g)

(f) John 6:29. This is the work of God, that he should believe on him whom he hath sent. Mark 16:16. He that believeth—shall be saved. Acts 16:31. Believe on the Lord Jesus Christ, and thou shalt be saved. John 3:36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 8:21, 24. If ye believe not that I am the light of the world, ye shall die in your sins. Whither I go, ye cannot come. Heb. 11:6. Without faith it is impossible to please him. Mark 1:15. Repent ye and believe the gospel.

(g) Acts 10:43. Whosoever believeth in him shall receive the remission of sins. John 1:7. That all men through him might believe. Gal. 3:26. Ye are all the children of God by faith in Christ Jesus. Rom. 16:26. 5:1. John 3:15.

REMARKS. Some have said, that as man cannot believe without evidence, so he cannot disbelieve when sufficient evidence is presented. That



## CHAPTER IX.

*Regeneration.*

As God is a holy Being and heaven a holy place, man must be regenerated before he can enter a state of happiness.(a) This change is an

---

(a) Heb. 12:14. Follow—holiness, without which

conclusion is incorrect, will appear from the following reasons. 1. Though the existence of God is demonstrated from the creation, and from the tender mercies which are over all his works, and by the true light which lighteth every man; yet the most of the world remain in unbelief. 2. In every generation there have been multitudes, who, with the same testimony and the same evidences of the truth, have made opposite conclusions, and have taken different courses. 3. God condemns the sinner because he does not believe. This he would not do if he had not given him sufficient evidence and power to believe.



instantaneous renovation of the  
by the grace and Spirit of God  
whereby the penitent sinner receives  
new life, becomes a child of God  
and is enabled to perform spi

no man shall see the Lord. Rev. 21:27. A  
shall in no wise enter into it any thing that  
neither whatsoever worketh abomination,  
eth a lie. Mat. 5:8. Gal. 5:19—21.

(b) John 3:5. Except a man be born of—  
it, he cannot enter into the kingdom of God  
36:26, 27. A new heart will I give you, and  
Spirit will I put within you; and I will take  
the stony heart out of your flesh, and I will give  
you an heart of flesh. And I will put mine  
within you. Titus 3:5. Eph. 2:10.

(c) John 5:25. The hour is coming, and  
when the dead shall hear the voice of the  
God: and they that hear shall live. Eph. 2  
we are—created in Christ Jesus unto good  
1 John 3:9. Rom. 8:16. The Spirit itself  
witness with our spirit, that we are the children  
of God. John 1:12. James 1:18. 2 Cor. 5:17.

service. (d) It is called a being born again, born of the Spirit, (e) being quickened, (f) passing from death into life, (g) and a partaking of the divine nature (h)

(f) 1 Pet. 2:5. Ye also—are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices. Ezek. 11:19, 20. Phil. 2:13. 1 Pet. 4:11.

(e) John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 1:13. 3:5, 8. 1 John 3:9. 4:7. 5:1, 4, 18.

(f) Eph. 2:1. And you hath he quickened, who were dead in—sins. Ps. 119:50, 93. Eph. 2:5. Col. 1:3.

(g) John 5:24. He that heareth my word, and believeth on him that sent me,—is passed from death into life. 1 John 3:14.

(h) 2 Pet. 1:4. Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature. Heb. 14.

## CHAPTER X.

*Justification and Sanctification*

Personal justification implies that the person justified has been guilty before God; and that, in consideration of the righteousness of Christ received by faith, the sinner is pardoned and absolved from the guilt and punishment of sin.(a) Tho

---

(a) Rom. 5:16:17. The free gift is of many graces unto justification. For if by one man's death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Acts 13:39. And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses. Rom. 5:1, 9. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Being

the righteousness of Christ is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God.(b)

---

justified by his blood, we shall be saved from wrath through him. Isa. 53:11. Rom. 8:22—26.

(b) Acts 3:19. Repent ye, therefore, and be converted, that your sins may be blotted out. Heb. 4:2. But the word preached did not profit them, not being mixed with faith in them that heard it. Heb. 11:6. Without faith it is impossible to please him. Rom. 9:31, 32. Israel—hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith. Rom. 3:25—30. Acts 13:38, 39.

REMARKS. That justification does not *precede* repentance and faith, and that these do not follow as *its fruits*, is evident from the following reasons: 1. When a man is *justified*, he is absolved from his sins, and the work of repentance must have been *already* accomplished. 2. Faith is required as a condition of salvation. "Believe in the Lord Jesus Christ and thou shalt be saved." 3. In Acts 3:19, repentance is required as a prerequisite to par-

Sanctification is a work of God's grace, by which the soul is cleansed from all the pollutions of sin, and is renewed after the image of God.(c)

---

don or the remission of sins ; and in John 3:18, the sinner is represented as being condemned, because he *has not* believed in Christ, and this is given as the reason why he cannot be justified. But if, on the other hand, repentance and faith are the *fruits* of justification, it follows, that regeneration is a sovereign act which is suddenly effected on the impenitent sinner, independently of his agency. This view of the subject seems to cast the blame on God, by representing that he neglects to effect the sovereign work of regeneration in sinners, which alone can produce repentance and faith, and yet condemns the sinner for not repenting and believing.

(c) 1 Cor. 6:11. And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Heb. 10:10. By which will we *are sanctified*, through the offering of the body of Jesus Christ. John 17:17. Sanctify them through

Though in regeneration the soul is sanctified, yet, while the Christian continues in a state of trial, he has to contend with the corruptions of nature, and is liable again to be defiled.(d)

Sanctification is also a setting apart the soul and body for holy service.(e) It is a progressive work, by which the Christian obtains victory over every temptation, corruption, and sinful inclination; and in which his will is brought into entire

---

thy truth; thy word is truth. Col. 3:10. 2 Cor. 3:18. Eph. 5:26.

(d) Gal. 5:17. For the flesh lusteth against the Spirit. Rom. 8:13. If ye live after the flesh, ye shall die. Rom. 7:18—25.

(e) Ps. 4:3. The Lord hath set apart him that is godly for himself. Rom. 12:1. Present your bodies a living sacrifice, holy, acceptable unto God. See also Gen. 2:3. 1 Tim. 4:5.



resignation to the will of God.(f)  
The attainment of entire sanctification in this life, is both the privilege and duty of every Christian.(g)  
For as sin is odious in the sight of God, Christ died to save his people from it, and the gospel has sufficient

---

(f) Heb. 6:1. Let us go on to perfection. 2 Pet. 3:18. But grow in grace. 1 John 5:4. This is the victory, that overcometh the world, even our faith. Heb. 13:20, 21. Now the God of peace—make you perfect in every good work to do his will. Col. 4:12. That ye may stand perfect and complete in all the will of God. Col. 1:9. Prov. 4:18. Eph. 6:12.

(g) 1 Thess. 5:23. And the very God of peace sanctify you wholly; And I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 4:3. For this is the will of God even your sanctification. 2 Cor. 7:1. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Gen. 17:1. Deut. 18:13. Col. 3:14.



power to complete the work during this probation.(h)

---

(h) Eph. 5:25--27. Christ—loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. 1 John 1:7, 9. And the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Mat. 5:48. Be ye, therefore, perfect, even as your Father which is in heaven is perfect. 1 Pet. 1:16. Be ye holy; for I am holy. 1 John 5:3. And his commandments are not grievous. Col. 1:28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Phil. 2:14, 15. Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. 2 Pet. 3:14. Be diligent that ye may be found of him in peace, without spot, and blameless. James 1:4. That ye may be perfect and ex-

## CHAPTER XI.

### *Perseverance.*

The regenerate are placed in a  
of trial during this life, their fu-  
bedience and final salvation are

wanting nothing. John 1:47. Behold an is-  
indeed, in whom is no guile! 2 Cor. 13:11.  
perfect, be of good comfort. Phil. 3:15. 2 Tim.  
Mat. 19:21. 1 John 2:5. 1 Pet. 5:10.

NOTE. The requirements and privileges of the  
scriptural doctrine of sanctification are exceeding  
great. Though many doubt whether the Christian  
can become perfect in this life, yet this doctrine is  
clearly supported in the Holy Scriptures. We do  
not understand, however, that the Christian can  
become perfect in his *powers* and *faculties*, nor in  
the same sense that God is perfect; but that ac-  
cording to the ability which the Lord has given  
him, he can render *entire* obedience to his will, and  
become "filled with all the fulness of God."

neither determined nor certain.(a) It

(a) Ezek. 18:24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass, that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Ezek. 33:18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. That this righteousness is not a "*self-righteousness*," or a "*hypocritical profession*," is inferred from the following reasons: 1. God declares that if the righteous man turns away from his righteousness and committeth iniquity, he shall surely die. He would not have said this, had he alluded to *self-righteousness*, or *hypocrisy*, unless he preferred such characters to those of honest men; for it could be no *crime* to turn away from *self-righteousness* and *hypocrisy*. 2. As death was the consequence of turning away from this righteousness, it is clearly inferred that life was the consequence of continuing in it. Therefore, it could not be *self-righteousness*, unless we admit that a man can be *saved* by *self-righteousness*. But Christ says, Except your righteousness shall exceed the

is, however, their duty and privilege to be steadfast in the truth, to grow

---

righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. John 15:6. If a man abide not in me, he is cast forth as a branch, and is withered. Heb. 6:4, 5, 6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance. 2 Pet. 2:20, 21. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. Heb. 10:26. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 2 Pet. 1:10. If ye do these things, ye shall never fall. 1 Cor. 10:12. Let him that thinketh he standeth, take heed lest he fall. 2 Pet. 1:9. *But he that lacketh these things is blind, and can-*

in grace, persevere in holiness, and make their election sure.(b)

not see afar off, and hath forgotten that he was purged from his old sins. 1 Cor. 9:27. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. 1 Tim. 4:1. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Heb. 12:15. Looking diligently, lest any man fail of the grace of God. Heb. 4:1, 11. 12:15. 2 Pet. 3:14.

(b) 1 Cor. 15:58. Be ye steadfast, immovable, always abounding in the work of the Lord. 2 Pet. 3:18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Phil. 3:14. I press toward the mark, for the prize of the high calling of God in Christ Jesus. Mat. 24:13. But he that shall endure unto the end, the same shall be saved. Rom. 2:7. To them, who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life. 1 Cor. 9:24. So run that ye may obtain. 2 Pet. 1:10, 11. Give diligence to make your calling and election sure; for if ye do these things ye shall never fall. Rev. 2:7, 11, 17, 26. 3:5, 12, 21. 21:7.

REMARKS. Some have argued that the final per-



## CHAPTER XII.

*The Sabbath.*

This is a seventh part of time, which from the creation of the world, God has set apart for a day of sacred rest and holy service. It was included in the ten commandments

---

severance of the saints is certain, because they are kept by the *power of God through faith* unto salvation. But if we reflect that this power is only used to keep the saints *through their faith*, and that some have put away faith and a good conscience, and "*concerning faith made shipwreck*," the argument loses all its apparent weight. Again, some have inferred that the final obedience of the regenerate is certain, because their souls are holy. But that this argument is not conclusive, appears evident from the fact that the Christian is no more holy than Adam was, who sinned while he was in the image of God.

written on tables of stone, and given to Moses on Mount Sinai.(a) Nature itself teaches the necessity of its observance. Its obligation is taught both in the Old and New Testaments, and is to continue with that of the other commandments till the end of time. As the law of the Sabbath was at first given to the whole world, it requires all men, on this day, to refrain from all servile labor, and devote themselves entire-

---

(a) Gen. 2:3. And God blessed the seventh day and sanctified it. Ex. 20:8—10. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.



ly to the service of the God that made them. (b)\*

---

(b) Jer. 17:21. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day. Luke 23:56. And they rested on the Sabbath day according to the commandment. See also Isa. 58:13, 14. Ex. 16:23, 29. Mat. 5:19. Mark 10:19. 1 John 2:4. Mark 2:28. Therefore the Son of Man is Lord also of the Sabbath. Luke 24:1, 6. Acts 20:7. 1 Cor. 16:2. Rev. 1:9, 10.

\* From the creation of the world, the seventh day of the week was observed as the Sabbath. But, since the resurrection of Christ, the first day of the week has been kept instead of the seventh. It is inferred from the following, that this change was made by Christ or his apostles. 1. The seventh day was observed in remembrance of the work of creation, but as the work of redemption is greater than that of creation, it appears more suitable that the day on which it was completed by the resurrection of Christ should be observed in remembrance of this greater and more important event. 2. From the Scriptures, it is evident that the primitive Christians frequently assembled on the first day of the week for worship. 3. The history of *the church* shows that the first day of the week

## CHAPTER XIII.

*The Church.*

A Christian church is an assembly of persons who believe in Christ and worship the true God, agreeably to his word. (a) In a more general

---

(a) 1 Cor. 1:2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Je-

---

was universally kept as a day of rest and worship, instead of the seventh, from the days of the apostles. And this change appears to have been observed, with a very few exceptions, by the whole Christian world to the present day.

The Sabbath being a day of rest, it has been thought that previous to the coming of Christ, the seventh day was a figure of the rest which saints enjoy in this life; and that since the resurrection of the Son of God, the first day of the week points to that rest which remains for the redeemed. See Heb. 4:1—11.

sense, it signifies the whole body of real Christians throughout the world. (b) The church being the body of Christ, (c) none but the regenerate who obey the gospel, are its real members. (d) Believers are received

---

sus, called to be saints. Acts 2:47. 2 Cor. 8:5  
2:1, 7, 8, 12, 18. 3:1, 7, 14.

(b) Eph. 5:23. Christ is the head of the church  
Eph. 1:22. 3:10. 5:25, 27. Gal. 1:18, 24.

(c) 1 Cor. 12:27. Now ye are the body of Christ  
Col. 1:18.

(d) 1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices. 2 Cor. 6:14, 15. Be ye not equally yoked together with unbelievers; for fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? John 18:36. My kingdom is not of this world. 4:28, 31. Rom. 9:8. Ps. 50:16. John 15:2, 6.

a particular church, on their giving evidence of faith and being baptized.(e)

#### SECTION I.—OFFICERS OF THE CHURCH.

The officers in the primitive church were apostles, bishops, and deacons.(f) The apostles were the especial *witnesses* of the works and sayings of Christ ;(g) and of course this office ceased when their work was accomplished. The *gifts* per-

---

(e) Acts 2:41. Then they that gladly received his word were baptized ; and the same day there were added unto them about three thousand souls. Gal. 3:27.

(f) Eph. 2:20. And are built upon the foundation of the apostles. Phil. 1:1. To the saints—which are at Philippi with the bishops and deacons. Luke 6:13. 1 Cor. 4:9.

(g) Acts 10:39. And we are witnesses of all things which he did. Acts 1:8. 5:32. Luke 24:48.

petuated in the church are evangelists, pastors, teachers, helps, and governments. *(h)* These, however, do not appear to be distinct officers; but they imply different kinds of duties, which are performed by bishops or elders, deacons, and others.

1. *Bishops* are overseers, *(i)* who have the charge of souls—to instruct and rule them by the word. *(j)* They are called *elders*, *(k)* and they per-

---

*(h)* Eph. 4:11. He gave some,—evangelists; and some, pastors and teachers. 1 Cor. 12:28. 2 Tim. 4:5. Acts 13:1.

*(i)* Acts 20:28. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. 1 Tim. 3:1—6.

*(j)* 1 Tim. 3:5. For if a man know not how to rule his own house, how shall he take care of the church of God? 1 Pet. 5:2. Feed the flock of God—taking the oversight thereof. Acts 20:28.

*(k)* Titus 1:5—7. Ordain elders in every city as I appointed thee: if any be blameless—For a *bish-*

form the duties of pastors, teachers, and evangelists. (l) The quali-

ty must be blameless. 1 Pet. 5:1. Acts 14:23. Compare Acts 20:28 with verse 17.

(l) 2 Tim. 4:5. But watch thou—do the work of an evangelist. Eph. 4:11, 12. 1 Tim. 3:2. "This officer is called a Pastor, Minister, Watchman, Elder, Teacher, Steward, and Ambassador, to represent the various duties of his office. He is called Bishop, from the oversight he is to take; Pastor, from the spiritual food he is to administer; Minister, from the service he is to render; Watchman, from the vigilance he is to exercise; Elder, from the grave and prudent example he is to set; Teacher, from the instructions he is to give; Steward, from the mysteries or manifold grace he is to dispense; Ambassador, from the treaty of reconciliation and peace he is sent to effect." [Cogswell.] 1 Tim. 3:1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.—Jer. 3:15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Cor. 4:1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Ezek. 3:17. Son of man, I have made thee a watchman unto the house



fications required in a candidate for this office, are as follows:—He must be guiltless and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool, dispassionate reason. His conduct and manners must be decent, orderly, and grave. He must be a lover of hospitality and of good men; ready to communicate, and able to teach.(m) He must be

---

of Israel. 1 Pet. 5:1. The elders which are among you I exhort, who am also an elder. Epb. 4:11. And he gave some—teachers. 2 Cor. 5:20. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

(m) 1 Tim. 3:2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Tit. 1:8. A lover of hospitality, a lover of good men, sober, just, holy, temperate. 2 Tim. 2:24, 25.



temperate; not quarrelsome; nor desirous of base gain. He must be meek; not contentious, neither a lover of money.(n) He must govern his family well; he must not be a young convert, but experienced in the things of God, and have a character not justly liable to reproach.(o) He must be especially called of God to the work;(p) adhere closely to

---

(n) 1 Tim. 3:3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

(o) 1 Tim. 3:4—7. One that ruleth well his own house, having his children in subjection with all gravity.—Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil, Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. Titus 1:5—9. 2:7, 15.

(p) Heb. 5:4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. Acts 20:28. Take heed,—to all the flock over the

the doctrine of Christ, (q) and be ordained by the laying on of hands. (r)

*The duty of an elder or bishop is,*  
1. To be an ensample to the flock

---

which the *Holy Ghost* hath made you overseers. 1 Cor. 9:16. Necessity is laid upon me; yea, wo is unto me if I preach not the gospel. 2 Cor. 3:5, 6. 1 Tim. 1:12. Acts 13:2. Rom. 10:14, 15. 1 Cor. 9:17.

(q) Tit. 1:9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers. Tit. 2:1, 7, 8. But speak thou the things that become sound doctrine. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 1 Tim. 1:3. 4:16. 2 Tim. 1:13. 1 Tim. 6:3, 4.

(r) 1 Tim. 4:14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. 5:22. Lay hands suddenly on no man. Heb. 6:2. Acts 13:3.

in all things.(s) 2. To examine into the spiritual state of all the souls under his care, and suit all his instructions, entreaties, and admonitions, to their condition. In this work is included the duty of a pastor.(t) 3. To study, preach the word, baptize, and administer the Lord's Supper.(u) 4. To do ac-

(s) 1 Tim. 4:12. Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. 1 Pet. 5:3. Being ensamples to the flock. Tit. 2:7. In all things showing thyself a pattern of good works. Phil. 3:17.

(t) Heb. 13:17. For they watch for your souls, as they that must give account. 1 Pet. 5:2. Feed the flock of God,—taking the oversight thereof. 1 Tim. 4:6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine. Acts 20:28. 2 Tim. 4:2. Jer. 3:15.

(u) 2 Tim. 2:15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed.

cording to his ability the work of evangelist.(v) 5. As a steward receives authority from Christ to feed the flock by the word. Therefore he should neither act as a lord of God's heritage, nor yield to the doctrines and wickedness of men ;

---

ed, rightly dividing the word of truth. 1 Tim. Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all 1 Tim. 4:13. Till I come, give attendance to preaching, to exhortation, to doctrine. 2 Tim. 4:2. Preach the word ; be instant in season, out of season ; prove, rebuke, exhort with all long suffering and doctrine. 2 Cor. 4:5. For we preach not ourselves, but Christ Jesus the Lord. Mat. 28:19. Teach nations, baptizing them. Luke 22:19. Acts 27:35.

(v) 2 Tim. 4:5. Do the work of an evangelist, make full proof of thy ministry. Mark 16:15. Go ye into all the world and preach the gospel to every creature. 2 Cor. 8:19, 10:15, 16. Acts 9:32 41.

see that gospel discipline and holiness are enforced and practiced in the church. (*w*) He should assist in ordaining elders and deacons, committing the things which he has learned of God to faithful men, who shall be able to teach others also. (*x*) The

(*w*) Titus 1:7. For a bishop must be blameless, as the steward of God. 1 Pet. 5:3. Neither as being lords over God's heritage. Titus 2:15. These things speak, and exhort, and rebuke with all authority. 1 Tim. 1:3. I besought thee to abide—at Ephesus,—that thou mightest charge some that they teach no other doctrine. 1 Tim. 4:16. Take heed unto thyself, and unto the doctrine; continue in them. 1 Tim. 4:11. These things command and teach. 1 Tim. 5:17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. Tit. 1:5. Set in order the things that are wanting. Luke 22:25, 26. Heb. 13:7, 17, 24. 2 Tim. 2:14. 1 Tim. 4:6.

(*x*) Titus 1:5. That thou shouldest—ordain elders in every city. 2 Tim. 2:2. The same commit thou



care and the salvation of souls being more important than every thing else, he should, as far as possible, avoid engaging in any temporal concerns which will divert his attention from his great calling, and devote himself wholly to the work. (y)

2. *A deacon* is a regular or stated servant of the church. As the bishops were appointed to take the charge of souls, it is inferred that the seven appointed to minister to the saints (Acts 6:1—6) were *deacons*;

---

to faithful men, who shall be able to teach others also. Acts 6:3, 6.

(y) 2 Tim. 2:4. No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 1 Tim. 4:15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Acts 6:4. Isa. 62:6. Ezek. 3:17—21.

and that as the former have the oversight of the spiritual concerns of the church, the latter have the charge of its temporal affairs, particularly in serving the tables of the needy. (z) Though there is no scriptural evidence that serving the *Lord's table* at communion was required of deacons, it appears that by common consent they have long performed this service in several denominations.

The *qualifications* required in a

---

(z) Acts 6:1—4. When the number of the disciples was multiplied, there arose a murmuring—because their widows were neglected in the daily ministration. Then the twelve—said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you, seven men of honest report—whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.



candidate for this office are the following. He must be sober, honest, temperate, not desirous of unrighteous gain, holding the mystery of the gospel in a pure conscience. Being first proved he must be found blameless. His wife must also be serious, not a defamer, but sober, and faithful in all things. He must have but one wife, and rule his children and his own house well.<sup>(a)</sup> He should be a wise man and filled with

---

(a) 1 Tim. 3:8—12. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre ; Holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers ; sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own house well.

the Holy Spirit.(b) Having been selected by the church, he should be appointed by prayer and the laying on of hands.(c)

*Duties of a deacon.* 1. He should attend to the temporal wants of the poor members of the church, that those called to labor in the gospel may give themselves to prayer and the ministry of the word. 2. As the design of his appointment was that the ministry might be freed from temporal care, the inference naturally follows that it is his duty to see that *their* wants also are supplied, lest

---

(b) Acts 6:3, 5. Look ye out among you seven men—full of the Holy Ghost and wisdom. And they chose Stephen, a man full of faith and the Holy Ghost.

(c) Acts 6:6. And when they had prayed, they laid their hands on them.

they should be compelled to leave the word of God to serve their *own* tables. 3. There being no other officer in the church to superintend its *temporal affairs*, it is inferred from the nature of his office that the deacon should attend to all the concerns essential to its prosperity, which do not devolve on a bishop. 4. From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister.

SECTION II.—ORDINANCES OF THE  
CHURCH.

The following ordinances or institutions were appointed by Christ or his apostles, and are obligatory on the church.

1. *Christian Baptism.*(d) This is the immersion of believers in water(e) in the name of the Father, Son,

(d) Eph. 4:5. One Lord, one faith, one baptism. As true faith is inseparably connected with the *baptism of the Spirit*, and as water baptism was practised in the primitive church under the influence of the Holy Ghost, Acts 10:5, 6, 44—47, it is manifest that the *one* baptism here spoken of alludes to an immersion in water.

(e) Col. 2:12. Buried with him in baptism. Rom. 6:4, 5. Buried with him by baptism. We have been planted together in the likeness of his death. Acts 8:38, 39. And they went down into the water, both Philip and the eunuch; and he baptized him. And, when they were come up out of the water, &c. Mat. 3:16. And Jesus, when he was baptized, went up straightway out of the water. John 3:23. And John also was baptizing in Enon—because there was much water there. Mark 1:5. And were all baptized of him in the river of Jordan. Mat. 3:6. 1 Cor. 10:2. 15:29. Acts 16: 13, 15, 32—34. Mr. Parkhurst, a Pædobaptist, defines the Greek verb *baptizo* from which *baptize* is derived,—“To dip, immerse, plunge.” The history of the church shows

and Holy Ghost,(f) in which are represented their death to the world, the washing of their souls from the

---

that immersion was the *general practice* for 1300 years after the apostles. The Greek church, in whose language the New Testament was originally written, practice immersion invariably to this day. He that believeth and is baptized shall be saved. Mark 16:16. If thou believest with all thine heart thou mayest. Acts 8:37. Then they that gladly received his word were baptized. Acts 2:41. 16:33. Go teach [or disciple] all nations baptizing them. Mat. 28:19.

NOTE. That *believers* are the *only* subjects of baptism, is evident from the following considerations. 1. The commission of Christ does not authorize his ministers to baptize any others. 2. The New Testament gives no intimation that any others were baptized. 3. It is admitted by all to be a *sign of regeneration*, or the sanctifying influence of the Spirit, and it does not seem proper to affix a sign where there is no evidence that the thing signified does really exist.

(f) Mat. 28:19. 1 Cor. 1:13.



pollutions of sin,(g) their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day,(h) and their engagement to serve God.(i)

2. *The Lord's Supper* is designed to commemorate the sufferings of Christ, and to represent, in the use of bread and wine, the communion

---

(g) Col. 3:3. Ye are dead, and your life is hid with Christ in God. Tit. 3:5. He saved us by the washing of regeneration. Heb. 10:22. Having—our bodies washed with pure water.

(h) Col. 2:12. Buried with him in baptism, wherein also ye are risen with him. Rom. 6:4. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 15:29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? Rom. 6:5.

(i) Gal. 3:27. As many of you as have been baptized into Christ, have put on Christ. Heb. 6:2.

which saints have with him, and with each other. (j) Every *true believer* in Christ, being a member of his body, and a part of his visible church,\*

(j) Mat. 26:26—28. Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. Luke 22:19. —This do in remembrance of me. 1 Cor. 11:23—26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And, when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: This do ye,

\* It is the usual practice of our connection, at the time of communion, to invite all Christians of good standing in any evangelical church, to partake with us; as, in general, such persons only are known as “true believers.”



has not only a right to partake of his body and his blood in the communion, but is under obligation thus to commemorate his death. (*k*)

3. *Washing the saints' feet* is an example that was set by our Lord, and enjoined on his disciples to teach them humility. (*l*)

---

as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? Luke 14:22—24.

(*k*) Eph. 1:22, 23. —And gave him to be the head over all things to the church, which is his body. 1 Cor. 10:17. For we, being many, are one bread, and one body: for we are all partakers of that one bread. Col. 1:24. Acts 2:42. 20:7.

(*l*) John 13:14—17. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an

4. *Public worship.* This is that service which the church or its members publicly render to God, agreeably to his word.(m) Hearing the

---

example, that ye should do as I have done to you. —The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them. 1 Tim. 5:10. If she have washed the saints' feet.

NOTE. Though the washing of the saints' feet, as a religious ordinance, was practised by Randal and by our connection in its rise, many have doubted whether it was practised by the apostles, or designed to be perpetuated in the church. At present it is not practised by a majority of our churches. At the General Conference in 1831, it was resolved, that every member in connexion with us has a free and lawful right to wash feet or not, as he can best answer his conscience to God; and that neither the practice, nor the omission of it, should cause a breach of Christian fellowship.

(m) Heb. 10:25. Not forsaking the assembling of ourselves together,—but exhorting one another. Acts 3:1. Now Peter and John went up together into the temple at the hour of prayer. Acts 16:13.

gospel signifies “listening, attending to, and obeying” the revealed will of God, as contained in the

---

And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made. 1 Thess. 5:11. Wherefore, comfort yourselves together, and edify one another, even as also ye do. Heb. 3:13. But exhort one another daily, while it is called to-day. 1 Cor. 14:31. For ye may all prophesy one by one, that all may learn, and all may be comforted. 1 Cor. 14:3, 5. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. I would that ye all—prophesied. Acts 2:18. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy. Phil. 4:6. In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Col. 3:16. Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Eph. 4:11—14. Mat. 18:20. 1 Cor. 11:18, 20. Acts 4:31. 11:26. 15:25. 12:5. Eph. 6:18. 1 Thess. 4:18. Rom. 12:5. Compare Acts 1:13, 14, with 2:1, 4. Luke 2:36—38. Eph. 5:19. Mark 14:26.

Scriptures, and preached by his ministers. (*n*)

SECTION III.—DUTIES OF THE CHURCH.

The duty of the church is that obligation which the revelation of God enjoins upon it, collectively, or as individuals, for the manifestation of his manifold wisdom, (*o*) the perfec-

(*n*) Mat. 7:24. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man. 1 John 4:6. He that knoweth God, heareth us; he that is not of God, heareth not us. James 1:22. But be ye doers of the word, and not hearers only, deceiving your own selves. Mark 4:24. Take heed what ye hear;—and unto you that hear shall more be given. Rom. 10:14, 17. —And how shall they hear without a preacher? So then, faith cometh by hearing, and hearing by the word of God. James 1:25. Rom. 2:13.

(*o*) Eph. 3:10, 11. To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wis-

tion of the saints,(p) and the conversion of the world.(q) In this obligation are included the observance of the ten commandments,(r) entire

dom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord.

(p) Eph. 4:11—13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints,—for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

(q) Mat. 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Rom. 16:26. Mark 16:15. Mat. 5:13.

(r) Mat. 5:17, 19. Think not that I am come to destroy the law,—I am not come to destroy, but to fulfil. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.



obedience to the influences of the Spirit,(s) to the institutions of the gospel, and to all the instructions and precepts of the Scriptures.(t)\* A.

Luke 23:56. And rested the Sabbath day according to the commandment. Mat. 22:37—40. Mark 10:19. Rom. 13:8—10.

(s) 1 Thess. 5:19. Quench not the Spirit. Eph. 4:30. Grieve not the Holy Spirit. Rom. 8:1. There is—no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Gal. 5:16.

(t) 1 John 5:3. For this is the love of God, that we keep his commandments: and his commandments are not grievous. Mat. 19:17. —But if thou wilt enter into life, keep the commandments. Mat. 5:48. Be ye, therefore, perfect, even as your Father which is in heaven is perfect. James 1:4. —That

---

\* The *ceremonial* and *typical* parts of the law of Moses pointed to the coming of Christ, and were fulfilled by him and abrogated when he nailed to his cross the hand writing of ordinances that was against us. Of course, the ceremonial law, though *instructive*, is not now obligatory on the church.

mong the latter are the following particular requirements: Christian fellowship, (u) secret & family prayer, (v)

ye may be perfect and entire, wanting nothing. 2 John 6. Isa. 8:20. 1 Cor. 7:19. John 14:21. Eccl. 12:13.

(u) 1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another. Acts 2:42. And they continued steadfastly in the apostles' doctrine and fellowship. Eph. 5:11. And have no fellowship with the unfruitful works of darkness, but rather reprove them. 1 John 1:3. Phil. 1:5.

(v) Mat. 6:6. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, will reward thee openly. Luke 6:12. Dan. 6:10. Acts 10:9. Jer. 10:25. Pour out thy fury upon the families that call not on thy name. Acts 10:2, 30. A devout man, and one that feared God with all his house,—and prayed to God alway. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house. Ps. 55:17. Evening, and morning, and at noon, will I pray, and cry aloud. The patriarchs and the masters of the families &c



## domestic and social duties, (w) watch-

Israel, built an *altar* wherever they cast a *tent*; how much more, then, should the heads of *Christian families* stately maintain the worship of God in their *houses*! No man can well bring up his children in the fear and discipline of the Lord, without constantly reading the Scriptures, and praying in his family.

(w) Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. Col. 3:19. Husbands, love your wives, and be not bitter against them. Eph. 5:28. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. Col. 3:18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Eph. 5:24. As the church is subject unto Christ, so let the wives be to their own husbands in every thing. 1 Pet. 3:1. Eph. 6:4. Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Col. 3:21. Fathers, provoke not your children to anger, lest they be discouraged. Gen. 18:19. I know him, that he will command his children and his household after him, and they shall keep the way of the Lord. Col. 3:20. Children, obey your parents in all things: for this is well

## fulness,(x) administering to the ne-

pleasing unto the Lord. Eph. 6:1, 2, 5, 9. Children, obey your parents in the Lord: for this is right. Honor thy father and mother. Servants, be obedient to your masters—in singleness of your heart, as unto Christ. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him. Col. 3:22. Servants, obey in all things your masters;—not with eye-service, as men pleasers; but in singleness of heart, fearing God. Eph. 5:21. Submitting yourselves one to another in the fear of God. Rom. 12:10. Be kindly affectionate one to another with brotherly love; in honor preferring one another. Col. 3:13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Rom. 12:18. If it be possible, as much as lieth in you, live peaceably with all men. Mat. 5:44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Mark 11:25, 26. Forgive if ye have aught against any; that your

---

(x) See page 120.

### cessities of the poor and afflicted, (y)

Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Rom. 12:20. If thine enemy hunger, feed him; if he thirst, give him drink. Titus 3:1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

(x) Mark 13:37. What I say unto you, I say unto all, Watch. Mat. 26:41. Watch and pray, that ye enter not into temptation. 1 Cor. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong. 1 Pet. 4:7. Be ye therefore sober, and watch unto prayer. 1 Pet. 5:8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

(y) Luke 18:22. Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven. Mat. 19:21. Prov. 28:27. He that giveth unto the poor shall not lack. Prov. 19:17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Luke 11:41. But rather give alms of such things as ye have. Luke 12:33. Sell that ye have, and give alms. Dent. 15:7, 11. Thou shalt not—shut thine

the support of those that preach the gospel, (z) and the exercise of

hand from thy poor brother. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. John 12:6. Rom. 15:26 Gal. 2:10. 1 Cor. 16:1, 2. James 1:27. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows, in their afflictions, &c. Mat. 25:36. Naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. 1 Tim. 5:10. If she have relieved the afflicted. Acts 6:1. Phil. 4:14.

(z) Mat. 10:9, 10. Provide neither gold, nor silver, nor brass in your purses ; Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat. Luke 10:7. For the laborer is worthy of his hire. 1 Cor. 9:4, 6, 11, 13, 14. Have we not power to eat and to drink ? Have not we power to forbear working ? Who goeth a warfare at any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? Say I these things as a man ? or saith not the law the same

## church discipline.(a)

also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.—For our sakes, no doubt, this is written.—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. Gal. 6:6. Let him that is taught in the word, communicate unto him that teacheth in all good things. 2 Cor. 11:8, 9. I robbed other churches, taking wages of them to do you service.—For that which was lacking to me the brethren which came from Macedonia supplied. Deut. 12:19. Phil. 4:16, 18.

(a) Mat. 18:15—17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as



## CHAPTER XIV.

*Death.*

The bodies of men being subject to the calamities of the fall, all have

---

a heathen man and a publican. 1 Tim. 5:20. Them that sin rebuke before all. Gal. 6:1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness. 2 Thess. 3:6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. James 5:16. Confess your faults one to another, and pray one for another. 1 Cor. 5:11, 13. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.—Therefore put away from among yourselves that wicked person. Rom. 16:17. Mark them which cause divisions and offences, contrary to the



died, or will die, excepting Enoch, Elijah, and the saints that shall be in the earth at the last day.(a) But the soul, spirit, or the immaterial part, survives the dissolution of the

doctrine which ye have learned ; and avoid them. 2 John 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Titus 3:10. A man that is a heretic, after the first and second admonition, reject. 1 Tim. 5:19. Against an elder receive not an accusation, but before two or three witnesses. 2 Cor. 2:6, 7, 8. 1 Cor. 5:4, 5. 1 Tim. 1:20. &c 3—5.

(a) Rom. 5:12. By one man, sin entered into the world, and death by sin ; and so death passed upon all men. Heb. 9:27. It is appointed unto men once to die. Heb. 11:5. Enoch was translated that he should not see death. 2 Kings 2:11. There appeared a chariot of fire, and horses of fire,—and Elijah went up by a whirlwind into heaven. 1 Thess. 4:17. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Cor. 15:52. Ps. 89:48. Eccl. 8:8.

body, and immediately after death enters a state of happiness or misery. (b)

---

(b) Eccl. 12:7. Then shall the dust return to the earth as it was; and the Spirit shall return unto God who gave it. Luke 23:43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Phil. 1:23. Having a desire to depart, and to be with Christ, which is far better. Mat. 17:3. And, behold, there appeared unto them Moses and Elias, talking with him. Mat. 22:31, 32. Have ye not read that—I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Acts 7:59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Rev. 6:9. I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held. Mat. 10:28. Fear not them which kill the body, but are not able to kill the soul. 2 Cor. 5:8. We are—willing rather to be absent from the body, and to be present with the Lord. Luke 16:22, 23, 24. The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was tor-

## CHAPTER XV.

*The Resurrection.*

As the transgression of Adam secured temporal death to all his posterity, so the obedience and resurrection of Jesus Christ render it certain that the bodies of all men will be raised from the dead. (a) The doc-

---

ried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. Jude 7. Sodom and Gomorrah—are set forth for an example, suffering the vengeance of eternal fire.

(a) 1 Cor. 15:21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ

trine of the resurrection is not only taught in the Scriptures, but it is intimated in the natural world.(b) The

shall all be made alive. 1 Cor. 15:13--19. But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. Acts 24: 15. There shall be a resurrection of the dead, both of the just and unjust. Job 19:25, 26. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Isa. 26:19. Thy dead men shall live, together with my dead body shall they arise. Mat. 22:30. Acts 26:8. John 5:28, 29. 2 Tim. 2:18. Acts 26:8. Rom. 8:11.

(b) Job 14:7, 14, 15. For there is hope of a tree,

saints will be raised in the likeness of Christ; but the wicked will awake unto shame and everlasting contempt.(c)

---

if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. 1 Cor. 15:36. That which thou sowest is not quickened, except it die.

(c) Phil. 3:21. Who shall change our vile body, that it may be fashioned like unto his glorious body. 1 Cor. 15:53. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 John 3:2. But we know, that, when he shall appear, we shall be like him. Ps. 17:15. I shall be satisfied, when I awake with thy likeness. Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. John 5:28, 29. The hour is coming, in the which all that are in the grave shall hear his voice, And shall come forth; they that have done good unto the resurrec-



## CHAPTER XVI.

### *The General Judgment.*

As men do not receive the due reward of all their deeds in this life,\*

ion of life; and they that have done evil, unto the resurrection of damnation. Mat. 25:32—46.

\* That the impenitent are not punished in this life according to their sins is manifest from the following considerations. 1. When a person commits suicide in such a manner that life is closed without affording any time for repentance, or when one dies in a state of intoxication, it is impossible that he should have been punished for his last crime, since no just government can punish a sin before it is committed. 2. All men have not completed the work of their iniquity at the time of their dissolution. But their examples, and their writings, like those of Paine and Voltaire, still remain to fill up the cup of their iniquity. 3. Such is the magnitude of the sinner's transgressions, that the punishments of this life are not adequate to



there will be a general judgment, when time and man's probation will close forever.(a) Then all men will be

---

his great guilt. 4. Punishment in this life is neither equal nor proportionate to crime, because those who are the most wicked do not receive the most punishment. The wicked often flourish "like the green bay tree"—"they are not in trouble as other men," and to one it was said, "Thou in thy life time receivedst thy good things." 5. The doctrine of future rewards and punishments is expressly taught in the Holy Scriptures, as will appear from the following quotations.

(a) Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. 2 Pet. 2:9. The Lord knoweth how—to reserve the unjust unto the day of judgment to be punished. Mat. 11:24. It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. 2 Pet. 3:7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. Jude 6. And the angels which kept not their first estate,—he hath reserved

judged according to their works ; (b)  
the righteous will enter into eternal

in everlasting chains under darkness, unto the judgment of the great day. Rev. 10:6. There should be time no longer. 1 Cor. 15:24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. Mat. 12:41, 42. 25:31, 32. 1 John 4:17. 2 Pet. 3:11, 12. Rev. 20:11, 12.

(b) 2 Cor. 5:10. For we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rom. 2: 16. In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel. Eccl. 11:9. For all these things God will bring thee into judgment. Eccl. 12:4. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Mat. 12:36. Every idle word that men shall speak, they shall give account thereof in the day of judgment. Rev. 20:13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. Rom. 2:6. Who will render to every man according to his deeds. Rom. 2:7—9. 14:10, 12. Eccl. 3:11.

life,(c) and the wicked will go into a state of endless punishment.(d)

(c) Mat. 25:34, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—The righteous [shall go] into life eternal. 2 Pet. 1:11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. Rev. 3:12. Him that overcometh will I make a pillar in the temple of my God. 1 Thess. 4:17. So shall we ever be with the Lord. Rom. 6:22. Rev. 1:6. 3:4. Col. 3:4.

(d) Mat. 25:41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment. 2 Thess. 1:9. Who shall be punished with everlasting destruction from the presence of the Lord. Mark 3:29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Mark 9:44. Their worm dieth not, and the fire is not quenched. Jude 7. Even as Sodom and Gomorrah,—are set forth for an example, suffering the vengeance of eternal fire. Rev. 14:11. And the smoke of their

torment ascendeth up for ever and ever. John 8: 21. Rev. 20:10, 15. 21:8, 27. 22:11. Mat. 13:41, 42. Ps. 9:17. 11:6.

REMARKS. That the soul of man is immortal and will exist eternally is evident from the following propositions. 1. It was originally made in the *image of God*, and was called a *living soul*. 2. It has the control of the body, and can exist independently from the body. 3. It possesses boundless capacities and desires, which cannot be filled with the things of this life. 4. It is capable of thinking, has a sense of right and wrong, feels the stings of guilt, and has a consciousness of the providence and justice of God. 5. As it is immaterial, it is not subject to corruption, consequently it is imperishable. 6. The Scriptures teach the doctrine of *eternal* rewards and punishments, and, of course, the soul must exist forever and ever. See the preceding quotations.



## APPENDIX.

---

It seems impossible for any lawgiver, however wise, to make all the regulations, which, in the mutability of human affairs, are necessary for his subjects. General principles are all that can be unalterably fixed. Hence some things are necessarily left for particular communities to regulate according to their peculiar circumstances. It is, however, required of such communities, that their regulations be in perfect accordance with the general laws under which they act. Our national government could not well regulate all the internal concerns of the states, nor the individual states wisely direct all the affairs of the different towns. Neither do the Scriptures profess to give all the particular rules which may be necessary to all parts of the church in the different places and ages of the world. Many examples might be brought from the Scriptures to demonstrate the truth of this proposi-



tion, but two or three may suffice. Our Lord broke the bread and poured the cup, and commanded his disciples to do the same. But had a rule been given requiring the precept to be practised on particular days, and at stated times, local circumstances in many instances would have rendered obedience inconvenient or impracticable. The Scripture saith, "Forsake not the assembling of yourselves together." But had a command been given, showing how often a church should come together, it could not have been well adapted to all congregations, times, and seasons. Christ instituted the visible church, and the apostles planted churches; members were received and excluded, but no rule is given as to the particular method used in their reception or rejection.

Hence, though the church has a perfect law in relation to the doctrine of Christ, and the general principles of practice, it is manifestly the duty of every religious community to make such local and temporary regulations as, in their peculiar circumstances, are necessary to secure obedience to the perfect law by which they are to be governed. In relation to the kind of obligation just named, the apostle inquires of the church at Corinth: "Doth not even nature itself teach you?" 1 Cor. 11:14. And Christ says, "Yea, and why even of yourselves judge ye not what is right?" Luke 12:57. Again,

Paul says to the church at Corinth: "Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6:2. And Peter, speaking to the saints in general, says, "Yea, all of you be subject one to another." 1 Pet. 5:5.

---

## THE USAGES OF OUR CONNEXION.\*

---

### CHAPTER I.

#### *The Church.*

1. When several believers wish to unite as a church in connection with us, if there be a quarterly meeting near, they send a request to said meeting for a council. The council, on meeting them, examine the individuals in relation to their piety, sentiments, and fellowship with one another. If the examination prove satisfactory, the candidates for membership join hands as a sign of their union. An ordained preacher then presents the

---

\* Is is not expected that all the usages here named have been entirely uniform; but, in general, they are thought to be the most prevalent, and by many worthy brethren they have been considered the most commendable.

Bible to them, which they receive in token of a solemn covenant, as a church, and as individuals, to obey all its holy precepts. He gives them the right hand of fellowship and a charge. Then all kneel and unite in prayer.

If, however, a number of believers wish to become a church in fellowship with us, and it is not convenient to apply to a quarterly meeting for a council, their request is presented to an ordained minister in fellowship with us, who, with the aid of such council as he is able to obtain, proceeds in the same manner as a committee from a quarterly meeting.

2. By a unanimous† vote of the church, a standing clerk is appointed to record all their proceedings; and one, two, or more, are selected as candidates for the office of deacon.

3. A *monthly*‡ conference is established, at which

---

† We have ever labored hard to obtain a unanimous vote in all the transactions of the church. But as in some instances this was impossible, and important decisions were pending, they have been made by the voice of the majority. In such cases it is considered to be the duty of the minority to submit. Or, if they judge the doings of the majority to be unscriptural, it is their privilege to present their request for a council to the quarterly meeting of which the church is a member.

‡ These conferences are sometimes held semi-monthly,

several members, when practicable, are expected to attend, that they may speak to each other on spiritual things, and renew their covenant with God and with one another.

4. A *church meeting* for the transaction of business is appointed to be holden once in three months, or oftener.

5. The church presents a request to the quarterly meeting for admission to membership.

6. They elect their own pastor or administrator, apply to the quarterly meeting to furnish them with preaching, or are supplied by the itinerant ministry.

7. By a unanimous vote, believers are admitted as members of the church upon baptism or recommendation by letter; and the administrator gives the right hand of fellowship. Females act in receiving and excluding members; but in this, and in all other things relating to church government, it is expected they will be in subjection to the brethren.

8. When practicable, the church partakes of the Lord's Supper in commemoration of his death once in three months, or oftener.

---

... weekly, particularly in times of revival. They are public, and all Christians and serious persons have liberty to take a part in the exercises.

9. A meeting for prayer and conference is generally held once or twice a week, in which any Christian or any inquirer for salvation has liberty to speak and pray.

10. When a member has committed transgression *publicly*, at the first meeting of business, or at a meeting called especially for the purpose, the subject is introduced by an officer of the church, or by some of its members, and a committee is sent to labor with the offender, and request him to appear before the church. After suitable labor, if satisfaction is not given by repentance and confession, he is excluded.\*

11. If a minister or deacon transgresses, the church of which he is a member calls on the quarterly meeting for a council of the presbytery, or at least calls one ordained minister to its assistance, and the labor is commenced and ended in the church.

12. When a minister or any other member commits an offence in the vicinity of a church to which he does not belong, said church gives notice of the same to the church of which the transgressor is a member.

---

\* After a labor is commenced and admitted before the church, the offending member is suspended from the privileges of voting and communion, until the labor is concluded.



13. If a minister of another denomination wishes to unite with us, he makes his request to a church. If the church, on examination, are satisfied, they present him to a quarterly meeting, or request a council of the presbytery to sit with them for further examination, and, if approved by the presbytery, he is admitted as a member of the church.

14. If a member is about to remove from the limits of the church to which he belongs, it is considered his duty to apply for a letter of commendation. And if his residence be fixed in the vicinity of another church of our connection, it is his duty to present his letter and request admission to membership. On being received, notice is given to the former church, and he is no longer numbered with them.

15. When a member in good standing requests a dismission to unite with any other evangelical denomination, a letter of dismission is given; but none are dismissed unless they unite with some church. If a minister makes the same request, the church calls on the presbytery for counsel. In case his Christian character be good, and his doctrine not heretical, his request is granted.

16. In case a member neglects to attend the meetings of the church, particularly the monthly



meetings, the church inquires the cause of the delinquency, and if no good reason is assigned, an admonition is given. If the labor proves unsuccessful, fellowship is withdrawn.

17. If the church neglects to exercise gospel discipline, and offending members pass without admonition, and the complaints of the aggrieved are neglected, those members that keep their covenant commence a labor with the church and its officers, for violating their covenant obligation. If the labor proves unsuccessful, they present to the quarterly meeting a request for help.

18. At each session of the quarterly meeting, the church reports its religious state by letter and a delegation; and at the monthly meeting before the session next preceding the yearly meeting, the report contains the names of the preachers, ordained and unordained, that are members of the church; and states the number that have been added by baptism and by letter; the number dismissed, excluded, and that have deceased within the year past; also their present number. Members that have received a letter of dismission are reckoned until information is received that they have united with another church.

19. When a church wishes a candidate for the office of deacon to be ordained, they call on the

ministry, who, after a satisfactory examination, appoint him to the work by prayer and the laying on of hands. He then receives a charge.

20. When a church obtains an evidence that one of its number is called of the Lord to preach the gospel, they request the quarterly meeting to examine him in relation to his piety, qualifications, and call to the ministry, and, if they judge expedient, to give him a letter of commendation as a preacher.\*

21. A church, desiring that a preacher should be ordained, requests the quarterly meeting to send them a council† of the presbytery, before whom the candidate may be examined. The council, on gaining evidence that his qualifications are such as the Scriptures require for the office of an elder or bishop, ordain him by the imposition of hands with prayer, giving a charge and the right hand of fellowship.

22. For the support of the ministry the church-

---

\* Frequently a church gains evidence that a member has a useful public gift before he becomes able to *teach* as a preacher. In this case the church sometimes gives him license to exhort until they are satisfied that he is qualified to preach: then they present him to the quarterly meeting for examination as above stated.

† In some instances the candidate is ordained at the quarterly meeting.

es pursue those methods which they consider most agreeable, whether it be contribution, subscription, or by equality.

## CHAPTER II.

### *Quarterly Meetings.\**

1. Two or more churches, not being within the limits of a quarterly meeting, may associate in connection with our churches, and make application to a quarterly meeting for a council. Where it is necessary to apply for a council, application is made by two or more ordained preachers for assistance to the council and messengers of the churches assembled, examination is made in regard to doctrine, sentiments, practice, order, fellowship, and ability of the churches. If the examination is satisfactory, the messengers, in behalf of the churches, agree to associate as a Q. M. for mutual benefit, covenanting to govern themselves agreeably to the Holy Scriptures. The messengers then join hands, receive the benediction, and unite in prayer.

2. A standing clerk is chosen, whose duty it is to keep a record of the proceedings of the Q. M.

---

\* These are called quarterly meetings, because they are held four times in a year.

3. The quarterly meeting selects its name and establishes the times for holding its sessions by a delegation\* from the churches.

4. The Q. M. presents a request to a yearly meeting for admission to membership.

5. A moderator is chosen at each session, whose duty it is to preside in the meetings of business, appoint the meetings of worship, and see that they are supplied with preachers.

6. At each session reports† are received from the churches, and attendance is given to their requests. Preachers are appointed to supply destitute churches, candidates for the ministry are examined and licensed, councils are appointed to attend ordinations,‡ churches are received, &c. &c.

---

\* This delegation usually consists of ministers, deacons, and such other brethren as the churches appoint. Many quarterly meetings have apportioned the delegation from their churches in the following, or in a similar manner. A church of 25 members, or less, sends one delegate, and an additional one for every 25 members.

† A summary of these reports, containing a brief sketch of the state of religion in the churches, is prepared by the clerk, and read in the public congregation.

‡ It is not expedient for us to license or ordain any person who is not a member of a church in our connexion. Neither is it considered advisable to receive or acknowledge any one, as a minister of Christ, who is not commended by some evangelical church.

7. At the session next preceding the yearly meeting, delegates are chosen to represent the Q. M. to that body. The clerk forwards a report by them, giving the names of the churches, the numbers added to each by baptism, and upon recommendation by letter, dismissed, excluded, and deceased the past year, with their present number of members, and the number of preachers that have been licensed, ordained, &c. &c.

### FORM OF THE REPORT.

Names of Churches.											REMARKS.	
	No. added by baptism.		No. added by letter.		No. dismissed.		No. excluded.		No. died.			
											No. of preachers licensed.	
											No. of preachers ordained.	
											No. preachers rec'd by letter.	
											No. of preachers dismissed.	
											Whole No. of elders.	
											Whole No. of licentiates.	
											Whole No. of members.	
Dover	27	10	2	2			1	3	1	1	172	
Loudon	15	2	3	3				2		1	0	73
Total	42	12	5	5			1	2	3	2	1	245

8. At this session, the quarterly meeting examines the standing, usefulness, and temporal circumstances of its preachers.

9. These meetings usually commence on Wednesday, Friday, or Saturday, and continue two or three days. Formerly the business was transacted in a public assembly; but as this practice was attended with many inconveniences, latterly many of the Q. M's have done their business in a conference composed of the delegates from the churches.\* Meetings of worship are held at the same time.

10. When a church in good standing requests a dismission to unite with another quarterly meeting, a letter of dismission and recommendation is given.

11. When a preacher in good standing wishes to remove his membership to a church in another quarterly meeting, he receives a letter of dismission and commendation from the quarterly meeting, and from the church of which he is a member.

12. When a church neglects to report itself to the quarterly meeting for two or three terms in succession, the quarterly meeting inquires into the cause of the neglect, and if satisfactory reasons are not given the church is admonished.

13. When a church violates its covenant, becomes heretical, or corrupt in practice, the quar-

---

\* Any brethren of our denomination, who wish to sit or speak in the conference, in general are admitted to the privilege.



terly meeting, on having reasons to believe that such is the case, commences an inquiry in relation to the subject, and after suitable labor, if unsuccessful, withdraws fellowship.\*

### CHAPTER III.

#### *Ministers' Conference.†*

This conference is composed of all the ministers in the same quarterly meeting, who associate for mutual benefit and the interests of Zion. Their meetings are held occasionally as circumstances require.

##### 1. The subjects which they discuss are generally

---

\* It is impossible to secure order and spirituality in any religious community, unless the body possesses and exercises the right to decide who shall constitute its members. As a church becomes a member of a quarterly meeting by an act of that quarterly meeting, so it requires an exercise of the same power which received, to exclude. When a minority of a quarterly meeting is dissatisfied or grieved with the doings of the majority, they have the privilege of presenting a request for counsel to the yearly meeting.

† In some quarterly meetings elders' conferences are composed of ministers, deacons, clerks, and delegates, but these are more properly called quarterly meeting conferences. The only proper members of a ministers' conference are ordained and licensed preachers.

such as, 1. The best manner of promoting the immediate interests of pure religion: 2. The evils which exist among us, and the best method of removing them: 3. The unity of the ministry in doctrine and in relation to gospel discipline: 4. The state of christian fellowship in the ministry: 5. The manner and the places in which the ministry may best employ their time, and devote their services: 6. The meaning of certain passages of Scripture.

2. The members of this conference consider themselves under each others' particular care, and that it is their duty to watch over, admonish, rebuke, and exhort one another with all long suffering and diligence.

3. If at any time the conference ascertains a case of immoral conduct, or heresy of sentiment in any of its members, it reports the same to the church of which he is a member.

4. Candidates for the ministry may be examined in this conference by the request of the quarterly meeting.

5. This conference exercises no authority over the churches, except in giving advice.

¶ A ministers' conference in a yearly meeting is formed upon the same principles, and conducted in the same manner, that it is in a quarterly meeting.

## CHAPTER IV.

*Yearly Meetings.*

1. A yearly meeting is composed of two or more quarterly meetings, associated in the same manner as the churches are in the formation of a quarterly meeting.

2. When organized, the reports from the quarterly meetings are read, and attendance is given to references, and requests for counsel in difficult cases. And such measures are adopted as appear necessary for the spread of the gospel, and the promotion of order and holiness among the churches. Delegates are appointed to attend the General Conference, and the clerk furnishes them with a report giving the names of the quarterly meetings, their numbers, &c. in the following

## FORM.

Names of Quarterly Meetings.	No. of churches.	No. added by bap.	Co. by letter.	Do. dismissed.	Do. excluded.	Do. died.	Churches added.	Present No. of mem.	No. preach'd or'd.	No. licensed.	Whole No. elders.	Do. of licentiates.	Increase of mem.
N. Durh.	35	199	41	16	8	23	2	2574	2	3	33	3	259
Sandwich.	21	150		17	10	10	1	1680	2	2	18	14	112
Total 2	56	349	41	33	18	33	3	4254	4	5	51	17	371

3. Of late, one of our yearly meetings has adopted a system for establishing an itinerant ministry, which has been recommended by the General Conference. The substance of it is as follows. The yearly meeting appoints a sufficient number of preachers in each quarterly meeting to supply every church with preaching once in two weeks. The preachers so arrange their appointments as, when practicable, to meet with the *destitute churches* on the *Sabbath*. If a vacancy happen on the circuit of any quarterly meeting, the preacher or preachers still on the circuit appoint others to fill the same till the next session of the quarterly meeting: then the vacancy is supplied by the quarterly meeting. The preachers receive their support by subscription, or by any other method which the yearly meeting may select. They keep an account of the time they spend, and of all the donations they receive, and at the next yearly meeting an apportionment is so made that they share equally in the communications, proportionately to their labors and their circumstances.

4. If a quarterly meeting becomes corrupt, or heretical, the yearly meeting pursues the same course in relation to it that a quarterly meeting does with a disorderly church.

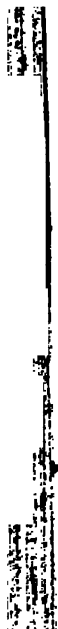
## CHAPTER V.

*The General Conference.*

This body was organized in October, 1827. It is composed of a delegation from all the yearly meetings in our connection. Its design is to promote unity, scriptural holiness, and Bible doctrine and discipline, throughout the whole connection. It was holden annually until 1833. The next session is to be in October, 1835. At the Conference in 1833, its powers were thus defined: "The General Conference has no powers except such as are committed to the delegates by those bodies who appoint them. We consider it the proper business of our General Conference to deliberate on all such points of doctrine and practice that are subjects of revelation as may be referred to it from the yearly and quarterly meetings composing the Conference, or proposed by any delegate of the Conference, and to give such advice thereon as they may think the Scriptures to warrant, and the welfare of our connection to require: also, to recommend any measures, not inconsistent with the Scriptures, that are of a general nature, and that are for the general interest and benefit of the connection; such as our *Book Concern*, the establishment of *Sabbath Schools*, *Foreign Mission Societies*, *Temperance*

Societies, an Itinerant Ministry, Seminaries of Learning, and other Benevolent Institutions necessary to the prosperity of the church. And we consider it the duty of the Conference to advise or recommend, and not to make laws. We also consider it the duty of our brethren, so far as their circumstances will admit, and so far as they are prepared to receive such advice, to comply with all recommendations and advice from the Conference, that are not inconsistent with Scripture."





# INDEX.

	Page.
ADVERTISEMENT.	3
INTRODUCTION.	7
1. Rise of the Freewill Baptists	7
2. The Scriptures our only Rule	10
3. Reasons for publishing this work.	15
CHAP. I.	
Being and Attributes of God	19
CHAP. II.	
Of Creation	25
Primitive State and Fall of Man	27
CHAP. III.	
Of Christ	31
His Titles	32
His Attributes	36
His Works	38
His Incarnation	41
CHAP. IV.	
Holy Spirit	45
CHAP. V.	
Atonement and Mediation of Christ	55
CHAP. VI.	
Gospel Call.	63
CHAP. VII.	
Repentance	69
CHAP. VIII.	
Faith	72
CHAP. IX.	
Regeneration	75

Justification and Sanctification	CHAP. X.
Persuance	CHAP. XI.
The Sabbath	CHAP. XII.
The Church	CHAP. XIII.
Officers of the Church	
Ordinances of the Church	
Duties of the Church	
Death	CHAP. XIV.
The Resurrection	CHAP. XV.
	CHAP. XVI.
The General Judgment	

## APPENDIX.

USAGES OF OUR CONNECTION	
The Church	CHAP. I.
Quarterly Meetings	CHAP. II.
Ministers' Conferences	CHAP. III.
Yearly Meetings	CHAP. IV.
	CHAP. V.
The General Conference	

## **FREEWILL BAPTIST INSTITUTIONS.**

**BOOK CONCERN.** In 1831, the General Conference established a Book Concern, as the property of the connection, designed to publish such religious works as are needed among us. The profits that arise from these publications are to be devoted to religious purposes under the directions of the General Conference. The principal design of their application is to establish an itinerant ministry throughout our denomination. This establishment is conducted by a committee of publication, and an agent, appointed by the General Conference. In Oct. 1833, Elders S. B. Dyer, S. Curtis, D. P. Cilley, and brethren S. Beede and W. Burr were appointed the Publishing Committee, and Elder David Marks, Agent. Our printing establishment is located at Dover, N. Hampshire.

*List of publications.* The Morning Star is a religious and miscellaneous paper, issued

*Freewill Baptist Institutions.*

weekly. Terms, \$1,75 per year, or \$1,50 if paid within three months from the date of the first number received.

*Christian Melody.* A hymn book containing 1000 hymns and copious indexes. Price 75 cts.

*Narrative of the Orissa Mission.* This book gives an interesting account of the General Baptist Mission at the temple of Juggernath. It contains 432 pages neatly printed. Price \$1,00.

*True Happiness,* written by J. G. Pike, author of *Early Piety* and the *Guide to Young Disciples.* Price 25 cts.

*Scriptural Catechism.* Price 8 cts.

*Character of Christ.* A pamphlet, by J. G. Pike. Price 6 cts.

*Address on Temperance,* by Elder A. Caverno. Price 8 cts.

*Minutes* of each session of the General Conference. Price 32 cts.

Communications should be directed to David Marks, Dover, N. H. or applications may be made to any of our assistant agents.

### *Freewill Baptist Institutions.*

The names and residence of some of them are here inserted.

*Maine.* Elder Silas Curtis, Augusta; Col. C. Morse, P. M. Wilton; P. Hill, Waterville; Elder E. Allen, Dixmont. *Vermont.* Elder G. Hackett, Tunbridge. *R. Island.* Elder Elias Hutchins, North Providence. *Massachusetts.* Elder J. S. Mowry, Taunton. *New York.* Elder H. Jenkins, Bethany; Elder J. W. Darling, Spafford; Dea. Isaac Norton, Trenton. *Ohio.* Elder Seth C. Parker, Peru. *Indiana.* William G. Munroe, Rising Sun. *N. Carolina.* Elder Howell Hearn, Conets Mills. *Upper Canada.* Elder Thomas Huckins, London.

SEMINARIES. In 1832, an academy was established at Parsonsfield, Me.; Elder Hosea Quinby, Preceptor. By request of the proprietors of this institution, it was received under the patronage of the General Conference in 1833. It has a Philosophical Apparatus, and is in a flourishing state.

An academy has also been lately established at Strafford, N. H. under the patronage of the New Durham quarterly meeting.



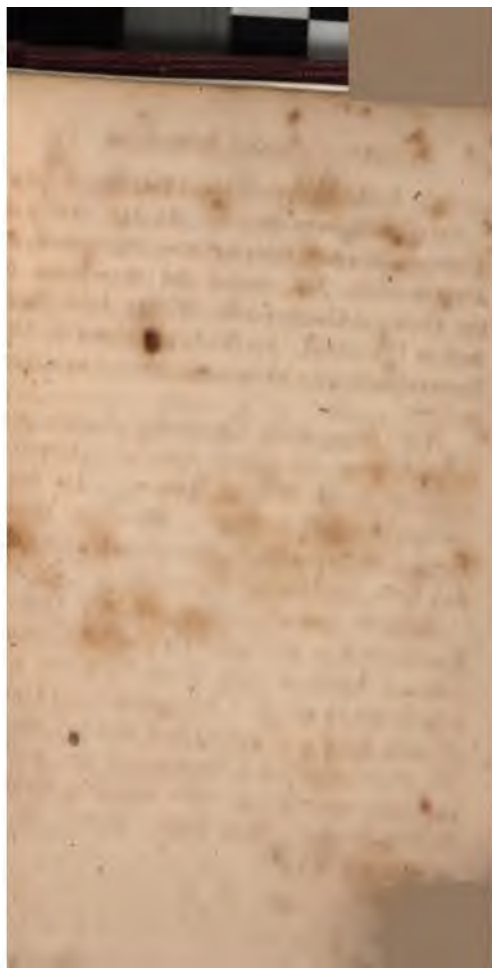
## *Freewill Baptist Institutions.*

### BENEVOLENT SOCIETIES.

*Foreign Mission Society.* In Jan. 1833, a Foreign Mission Society was organized at Parsonsfield, Me. under the directions of the General Conference. Elder John Buzzell is President. Its funds are about \$1000. Several societies have been formed auxiliary to this.

*New Hampshire Charitable Society* was formed about 20 years ago in connection with the N. H. Yearly Meeting. Its funds amount to about \$1400. Stephen Davis, Esq. New Durham, is President; and Hon. Job Otis, Strafford, Treasurer.

*Sabbath School Union.* At the General Conference in 1833, the Publishing Committee and Agent of our Book Concern were appointed to act as a Sabbath School Union. Nearly \$200 are subscribed toward raising a fund to establish a Depository for supplying our connection with suitable Sabbath School Books. Wm. Burr, Dover, N. H. is Treasurer.





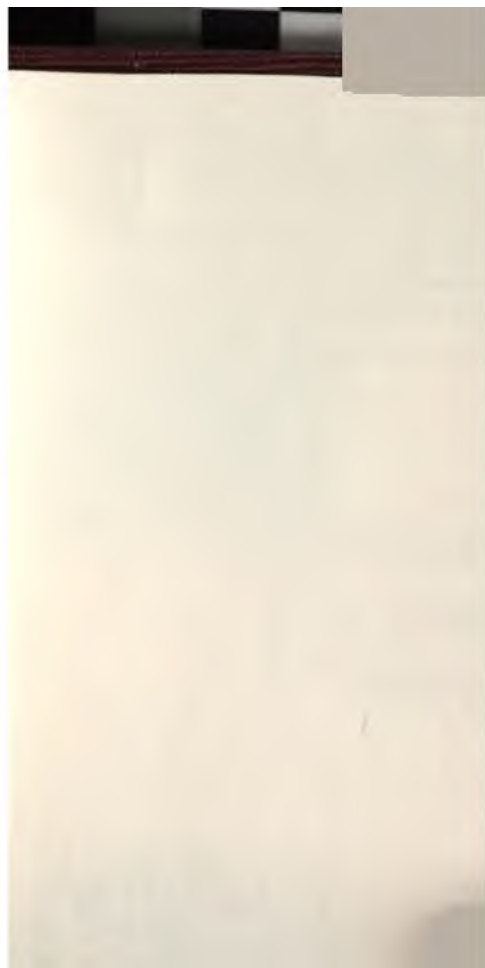








1





3 2044 044 473 965

THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS NOT  
RETURNED TO THE LIBRARY ON OR  
BEFORE THE LAST DATE STAMPED  
BELOW. NON-RECEIPT OF OVERDUE  
NOTICES DOES NOT EXEMPT THE  
BORROWER FROM OVERDUE FEES.

